

PHYSICKE, TO CVRE THE MOST dangerous Disease of *Desperation.*

193. ~~52~~
14

Collected for the direction and comfort of
such Christians as trauayling and being
heauie loaden in their Consciences, with the
burthen of their sinnes, stand in danger either
in time of their sicknesse to fall away from
their God, through deepe Despaire,
or else in time of their health, to
yeelde to one desperate end, or
other, to the ruine and et-
ter confusion of both
bodies and soules
for euer.

By W.W.

Prov 18. 14. Who can beare a wounded spirit?

Aug. in lib. de } *Ne desperatione augemus peccata pro-*
uititate peni- } *positus est penitentia per nos, et si nos*
tentiz agenda. } *sperando augemus, autus est dies mor-*
 } *tis incertus.*

AT LONDON,

Printed for Robert Boulton, and are to be
sold at his shop in Chauncerie lane
near Holborne. 1605.

Mehemah Wallington his Booke
Bought the 12 day of September 1625

£ Begun to write in this Booke the
2 day of Aprill 1626





TO THE RIGHT

Honorable, the Lord *THOMAS HOWARD*, Earle of Suffolke, Baron of Walden, Knight of the most honorable order of the Garter,

Lord High Chamberlaine to the

Kinges most excellent Maie-

stie, and one of his most

honorable priuie

Counsaile.



Great, manifolde, and terrible (*Right Honorable*) are the tumults, turmoyles, troubles, feares, and angui-
shes, which the remembrance of sinnes bypast, and present, conioyned with the carefull contemplation, and inward consideration of Gods greivous threatninges, and wrathfull indignation set forth in holy Scriptures, bring vnto weake, troubled, and ignorant, consciences. Great againe is the diligence,

A 2.

and

THE EPISTLE.

and continuall is the wandering to and
 froe of Sathan, that deadly and mortall
 foe of mankind, to tempt and assault, to
 bring to desperation, & deuoure sinners
 at all times, & in all places; but especially
 in the dayes of affliction, troubles,
 plagues, pestilences, and sicknesses; yea,
 and most of all at the hower of death,
 when man is at the weakeſt, and moſt vn-
 fit and vnable to withſtand him; when
 mans memorie fayleth him, and his ſen-
 ces waxe dull, his body is tormented and
 feebled, his heart faynteth, his wittes
 decay, and euery part of his body ceaſſeth
 to performe and fulfill his due office:
 then, euen then I ſay, moſt vigilant, di-
 ligent, and buſie is that foule feende to
 vex, trouble, diſquiet, to turmoyle men,
 and to worke blaſphemie and deſperation
 in their heartes by laying before the eyes
 of their conſciences al their former ſinfull
 maner of lyuing, and vngodly conuerſa-
 tion, the breach of Gods commaunde-
 ments, and his greuous wrath againſt
 offenders; the vnſupportable paynes, and

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torturing tormentes, death, and damnation; which, are prepared for the wicked with the Diuell and his damned Angels. The consideration of these thinges, and the great negligence, carelesnesse, and contempt of prouiding remedies and phisicke in due time, against this dangerous disease of Desperation, hath moued mee at this present, to employ my Penne, according to that one poore talent which the Lord God hath committed vnto mee to the setting foorth of this Treatise following, therby to arme and furnish poore ignorant Christians with some necessarie counsaile, comfort, and spirituall phisicke, whereby they may become the more able and readie in time of neede, to defende themselves; yea, and to propell and drine backe their common enemie: the Diuell tempting and entising to the most deadly sinne of Desperation.

These my poore laboures (written both for the comfort of my selfe, and strengthening of mine owne Fayth, and for the like good of others, if they will for their

- THE EPISTLE.

owne good, take the paines to reade, consider, and accept thereof) I your Honours poore incumbent of the medietie of the Rectorie of Ruskington in Lincolnshire, the true and vndoubted Patronage whereof lately was the Kinges Maiesties, and now is yours to dispose at your Honours good lyking, haue attempted to send forth to the view of the world under your shielding protection, and patrocinie. And so with my humble petition for th'acceptance hereof, with that submission that best befitteth my selfe, and belongeth to a person of so great place, & calling, I humbly take my leaue.

At Ruskington in Lincolnshire this first of November.

1604.

Your Hon. ever readie to be commanded in all Christian dutie,

William Willimat.



A PREFACE TO THE Christian Reader.



It is a wonder of the world, a wonder to be seriously marked, and diligently considered of; and a wonder being seriously marked, & diligently considered of, worthy to be deeply waighed, and inwardly to be layde vp in mens heartes as a thing most necessarie, profitable, and auailable to Christian pietie, and euerlasting felicitie both of soule and body, to see and to thinke of it, how carefull, watchfull, diligent, earnest, and painefull, almost all the world euery where is to auoyde, to preuent, to cure, and to remedie, all such troubles, crosses, griefes, maladies, infirmities, and sicknesses, as do or may befall the body: And on the other

The first thing to be wondred at and seriously to be considered of.

A Preface to the

side to see, or finde so few watchfull,
carefull, and painefull to auoyde, pre-
uent, cure, or expell the most dange-
rous wounds of the spirit, the trou-
bles of the conscience, or Desperation;
a mischiefe of al other mischiefes, most
needfull to be looked vnto.

The Second
thing to be
considered at,
& seriously
to be con-
sidered of.

It is a wonder to see, and consider,
how many there are in the world
which either loath and are afraide of
bodily sicknesse, or loue & likes health,
will tend for and seeke, runne and ride
after bodily Physitions, and enquire
after the best, the most expert & most
skilfull of them, to learne by their di-
rection, and to be aduised by their
counsaile (though it cost their pursse
full deare) how to purge and auoyde
such corrupt humours as may breed
(though not presently bring forth)
noysome diseases, and sicknesse: how
carefull and how scrupulous they are
to keepe a temperate order and a dyet
in eating and drinking: and how mo-
derate they will be in sleepe, and all
other

Christian Reader.

other bodyly exercises : And on the other side, how few there be in the world that will either abate their sleepe, for-goe their pleasures, abridge their dyets, or seeke after the spirituall Physicion or prepare physick to purge and expell those dangerous & peccant humors, of notorious and hainous sinnes, which in time will both breed and bring forth the most deadly disease of Desperation, the very Peste of soule and body for cuer.

It is a wonder to see, how many
abhor, and are astraide of worldly po-
uertie, and for the auoyding thereof,
and for the loue and liking of transi-
torie riches, will with great carke and
care rise vp early, and late take their
rest: they will fare hardly, and go clad
full barely: they will hazard both bo-
dyes and soules; they will toyle and
teare their flesh in vnmeasurable la-
bours by land and sea, be the weather
faire, be it foule, *per mare pauperiem*
fugientes, per saxa, per ignes: And yet
on

The third
thing to be
wondered at.

A Preface to

on the other side, how few can abide any costes, charges, or paines, to escape and remedie spirituall decayes: to auoyde pouertie of conscience, or in time before it be too late, to beware that they be not plunged ere they be aware into the most deadly and diuellish gulph of Desperation; as though saluation, and peace of a godly conscience, were a matter not worthy the talking of, or labouring for.

A thing to
be lamented.

It is a lamentable thing to behold, how many in the world will vnder- take and attempt any thing, be it neuer so chargeable and troublesome, not sluggish nor sleepe; not carelesse and slouthfull, but most earnest & watchfull, most carefull & painefull, at euery assay; by prudence and prowesse, by witte and by warinesse, by counsaile and by cunning, by learning and by labouring; ambitiously to hunt, gaine, and gape after honour, and vnfarigablye seeke to attaine fame, and highly account of it to be gazed on, and talked

of

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of, with the eyes & tongues of all men:
And againe, how few take any care at
all, or once endeuour themselves to
auoyde shame, and confusion in the
presence of the Almighty, to become
glorious in the sight of God and his
Angels, and to vse and exercise any of
those good meanes and instrumentes
ordeyned and appoynted of God for
the increate of Fayth, Hope, and Cha-
ritie; and for the weakning and aban-
doning of all desperation & diffidence
in Gods infinite mercies, and intallible
promises.

It is a lamentable thing to marke
and consider how vigilant, carefull, &
heedfull many of the wyser, and cir-
cumspecter sort of men of this world
will be to escape, and auoyde, all the
penalties, paynes, and punishments,
prouided and set downe, for offenders
of mortall mens lawes; how painefull
they will be in Penall Statutes, & how
skilfull in euery branch of the Ciuill
Lawes, least they should ignorantly
incur

The second
thing to be
lamented.

A Preface to

incurr the dangers of imprisonment,
of losse of landes, forfeitures of their
goodes, or death it selfe.

Many haue
greater care
of mortall
mens lawes
then of
Gods lawes.

But the mightie God, the only high-
est Law-giuer, that Lord of Lordes,
and King of all Kinges; Let him or-
deyne, publish, and proclayme his
Lawes, Statutes, and Ordinaunces, to
be harkened vnto, obserued, and kept,
and that vnder neuer so rigorous and
seuere conditions, punishmentes, and
penalties, How few men will search
his Booke of Statutes and Lawes?
How few are afrayde of his not tem-
porarie, but euerlasting threatninges
and punishmentes, contayned in his
Lawes? and how few men regarde,
esteeme, and thankfully embrace his
covenant of Reconciliation, set foorth
in his most ioyfull, and comfortable
Gospell?

And yet most certaine it is, that all
these aforesayd thinges, so much to be
wondred at, and so greatly to be la-
mented for; so lightly looked on, so
smallly

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smallly regarded, and so little thought on, & many such other of the like fraternitie & order of disorders, & sinnes, being delighted in, and securely continued in, without all care or indeuour to forsake them in time, by repentance, and true returning to the Lord, do first breed and ingender, and afterwards bring forth Desperation; then the which, all the Furies, and Diuels in hell, can not lightly excogitate nor finde out a greater torment, or a more intollerable paine, and that because that all other tormentes, penalties, and paines, are but temporall, and pursue men no further then bodily death: but this endeth not with bodily death, but becommeth eternall. Whosoever then he be, that is once surely caught in this nette of Desperation, hee needes no moe accusers to come against him, then his former vnrepented sinnes, which lye at the doore to arrest him; his owne heart will giue euidence against him, and
his

A Preface to

his owne iniquitie will plead him to be guiltie, and that to his owne face.

Vpon consideration of these things, I haue now in this Treatise following, (good Christian Reader) endeououred my selfe to set downe, First, a definition of *Desperation*; then the greivousnesse thereof: after this, certaine principall causes thereof; together with remedies for the same: and lastly, a generall Preservative against *Desperation*, arising of what cause so euer: To the intent, that the children of God, falling by some occasions into some degrees of it, (for if it rage in extremities, in the opinion of some learned Writers, it is an euill incurable, and vnrecoverable) may with the more ease and quietnesse be recovered, and saued as it were out of the Diuels clawes; euen out of as great danger as euer was the poore Sheepe that *Dauid* tooke out of the Beares or Lions mouth.

Accept

the Christian Reader.

Accept hercof (gentle Reader) with
no worle a minde, then I haue attemp-
ted to be the writer; and then I doubt
not, but it shall either minister vnto
thine heart some comfortable
Phisicke, or els giue thee
occasion to seeke,
reade, or collect
a better.

Thine in all christian affection,

W. W.

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the Christian Reader.

Accept hereof (gentle Reader) with
no worse a minde, then I haue attemp-
ted to be the writer; and then I doubt
not, but it shall either minister vnto
thine heart some comfortable
Phisicke, or els giue thee
occasion to seeke,
reade, or collect
a better.

Thine in all christian affection,

W. W.

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entreated of in euery leuerall

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FINIS.



Of Desperation.

CHAPTER. I.

The first Chapter conteyning the Definition, and Division of Desperation.

N. T. Cicero, that most worthy Father of the Roman eloquence, was of that minde, that euery thing which was to be reasoned & disputed of, should first begin at the Definition thereof, that so it might briefely be vnderstoode what the substance of the matter was, whereof reasoning or disputation was to be holden: Of the like opinion & minde am I at this present, concerning the dangerous peste of most wicked and damnable Desperation; being the matter which now I haue in hand (through Gods assistance) to write of.

A definition of euery thing which is to be disputed or reasoned of, is necessary, and wherefore,

Definition
of Despera-
tion is of
two sortes.

The first De-
finition of
Desperation

The Definition then of Desperation, I finde and read to be of two sortes as concerning the wordes, and yet in sense, and substance of matter little differing one from the other: Whereof the one is, *Desperatio est horribilis mentis & cordis seu conscientia trepidatio ex sensu ira diuina propter peccatum concepta cum metu aeternae damnationis sine ulla expectatione veniae*: Desperation is an horrible feare, or trembling of the minde & heart or conscience, conceyued through a sense and feeling of Gods wrath for sinne; with a feare of eternall damnation, without all expectation or hope of pardon or forgiuenesse thereof.

The second
Definition
of Despera-
tion.

The other (which is a farre more aun-
cient Definition) is this, *Desperatio est malum quo quis diffidit de voluntate dei, estimans malitiam suam magnitudinem diuinae misericordiae & bonitatis excedere*: Desperation is an euill through which a man mistrusteth dispaireth viterly, and is past all hope of the good will of God, verily thinking that his naughtinesse, or sinnes, excell the mercies and goodnes of God; according to that saying of the first desperat man Cain; *Mine iniquitie is greater then*

then can be pardoned. Genes. 4. 13.

Thus it being made plaine and easie what Desperation is, by these aforesayd Definitions, it followeth in the next place, (to proceede after the same order that the layd Cicero vsed) that I speake of diuision of Desperation; which I likewise find and reade to be of two kindes: the one a wicked kind of Desperation of Gods promises, power, goodnes & mercie towards sinners, the matter which heere I am to entreate of: The other an holy Desperation of a mans owne power in the obtaining of eternall life, conceyued and wrought by a sense or feeling of a mans owne defectes, infirmities, and corruptions. Concerning this former kind of Desperation, being especially the marke which I would haue poore silly distressed soules to haue a diligent and a watchfull eye vnto, to the intent that both my selfe, and my poore brethren, lyuing and warring yet with mee in the militant Church of Christ heere on earth, may be the better forewarned (for that as the say *Tela prauisa minus nocent*) of this most subtrill and deadly stratageme, concerning this most dongerous and fatall assaulking en-

Two kindes
of Desperation: the
one wicked,
the other
holy.

4 *Of Desperation. 1. Chap.*

gine, of the arch-enemie of our soules, this deepe Despaire, and diuellish soule-poyson, I haue thought good by the penning of this short Treatise, to put my selfe and others in remembrance of these three poyntes; to wit, first of the haynousnesse, greivousnesse, & perniciousnesse of Desperation. Secondly, of the causes thereof: and thirdly of the remedies.

Three things especially to be noted in this Treatise of Desperation.

CHAP. II.

The second Chapter, wherein is described how haynous greivous, hurtful, and pernicious, the sinne of Desperation is.

IN sundry and manifold places of holy Scriptures are we taught, that God is *faithfull*: faithfull in his wordes, and true in all his promises: *All the promises of God are Yea and Amen*: Faithfull in his mercies, for they neuer faile: Faithfull, iust & true, are his wayes; according to the Song of the holy Angels, *Reuel. 15. 3.* Yea moreouer, God is carefull for the Faithfull, and hath promised to be *their God, and they shall be his people*. It is thy

1. Cor. 1. 9.

2. Theſ. 3. 3.

1. Iohn. 1. 9.

2. Cor. 1. 20.

God is constant & faithfull, and how, or wherein.

Reuel 15. 3.

2. Cor. 6. 18.

ductis

ductie therefore, ô man! to doe God this honour, to beleue without all wauering, doubting, or despayring; that God hath both Power and Will to do all thinges that he promiseth, and not to pernit any such cogitations, thought, or conceite, once to enter into thine heart, as that God should prooue himselfe a lyar; or that it shall not come to passe, which he hath promised. But if thou once suffer the distrust and diffidence in Gods promised mercies (through the multitude of thy sinnes, and the greuousnesse of thine offences, through the nature of sinne it selfe and the craftie ingellion and suggestion of Satan) to take hold of, and possesse thine heart: O horrible & greuous is this last sinne of Despayring, which thou addest to thy former sinnes. So hainous, so hurtfull and pernicious, is this thy sinne of Diffidence and Distrust in Gods mercies to be obtrayned, according to his promised Word, that I may say of thee, as S. Augustine sayd of Iudas the traytor, *Non tam scelus quod commisti, quam indulgentie desperatio facit te penitus interire*: Not so much the sinne which thou hast done, as thy despaire of forgiveness, hath utterly

The ductie of the faithfull towards God in regard of gods faythfulnes towards him.

The horriblenes of the sinne of diffidence, mistrust, or desperation.

Aug. in Lib. de uilitate penitentia agenda.

6 Of Desperation. 2.Chap.

cast thee away. Surely *Iudas* his despaire and distrust (according to *S. Augustine* his opinion) was a more greuous sinne, then his treason in the betraying of his Maister. Whereunto agreeth *S. Iero. Magis inquit offendit deum Iudas in hoc quod desperando seipsum suspendit, quam in hoc quod deum tradidit. Desperatio enim reddit hominem maledictum, & protectione dei indignum.* *Iudas* (sayth, *S. Ierome*) more offended God herein, that in despaire he hanged himselfe, then in that he betraied his Lord and Maister: For Desperation maketh a man accursed, and vnworthy Gods protection. And thus likewise *Cain* his despayring in Gods mercie after his murther committed, was a more greuous sinne, then the shedding of his brother *Abel* his blood: For to adde Despayre to former sinnes, is to draw sinne after sinne as it were with Cart-roopes, to heape sinne vpon sinne, to fulfill the measure of iniquitie, and so to purchase swift and most certaine damnation.

Jer. super
Psal. xc 8.

When especially the Diuell be-
ginneeth to
tempt to
despaire.

It is in deede the fashion and olde wont of *Sathan*, to perswade man (when he hath once committed many haynous sinnes) after his other sinnes, to Dispaire, and

and so to commit the greater sinne after the lesser: which is as much as if an vnlearned ignorant and a murdering Phisition should cause his Patient for the remedying of a litle cold taken, to drinke the iuice of Hemlocke, which by adding cold to cold, is most sure to bring present death: Or as if a man hauing an Ach in one of his fingers, should cut off the whole hand to take away the Ach of a finger. Euen such like Phisicke and Surgery doth the Diuell practise to minister vnto lewde and wiltull sinners, when he entiseth and draweth them after many precedent haynous finnes, through despaire of finding mercie & forgiuenes to shorten their liues, by killing and murdering themselues, by poysoning, by stabbing, by throat-cutting, by drowning, by Indas-like hanging of themselues; and finally by casting off all vse of Fayth, all vse of Hope, and so quite to despaire of Gods mercie: then the which, what can be a more dangerous course for any man to yeelde vnto? What can be more foolish or contrary to all reason, if a mans reason were not blinded and bewitched that he could not see nor perceiue, nor consider

Note what kind of phisicke & surgerie the Diuell practiseth.

8 Of Desperation. 2.Chap.

well of it, then whiles a man is afraide of water, presently to cast himselfe headelong into it, and to seeingly and wittingly to drowne himselfe? or then whiles a man is afraid of fire, presently to runne into it and to dispatch himselfe therein? Or whiles a man is afraid of hell fire, out of hand most desperately to plunge himselfe into the daungers thereof?

And yet such as these are the perswasions, and temptations of the Diuill, to a man whole barking conscience continually panged and plagued him for his finnes.

Such as these are the fruites of the most monstrous sinne of Despiaring of Gods mercy and grace.

May not he be accounted worse then mad, that is so forward and ready to yeeld vnto, and to follow after the Diuels whistle, alluring & enticing vnto desperation, seeing it is no meanes to diminish, but to increase sinne, and the rewardes of sinne; seeing that it is no reliefe, but an euerlasting burthen and griete of the soule seeing that it is not a deliuerie of the soule, but a certaine destruction of the soule: seeing it is not a redemption, but an vndoubted

con-

The absurd
dealings of
such as easi-
ly yeeld to
desperation.

Marke this
o man, least
thou yeelde
to despera-
tion before
thou be a-
ware what
great incon-
ueniences
thou yeel-
dest vnto.

Of Desperation. 1.Chap.

condemnation of soule and body for euer.

And finally, seeing that it chaungeth temporall grieue into eternall grieue, and the panges of conscience into the paines of hell for euer. And thus is verified that saying of Saint Bernard, *Desperatio auget peccatum, Desperatio maior est omnibus peccatis, Desperatio peior est omni peccato*: Desperation encreaseeth sinne: Desperation is greater then all other sinnes, Desperation is worse then all other sinnes.

S. Bernards opinion concerning the harmfulnes of the sinne of desperation,

This is a thousand times worse then the dangerous rocke Scilla, against which so many poore Mariners haue dashed their Shippes, to the great losse both of Shippes, goodes, and liues: or then that no lesse dangerous gulfe Charybdis, which hath deuoured vp so many passengers: For at this vnfortunate and deadly rocke of Desperation, many thousandes of poore soules, overcharged with the burthen of their iniquities, and turmoyled in their consciences with the waues of fearefull thoughtes, and troublesome conceits by the blustering blastes and surgy stormes

Scilla and Charybdis not so dangerous as desperation.

stormes of Gods vengeance threatned
 against sinners, both haue and dayly doe
 make dangerous & fearefull shipwracke.
 This is a worse dungion for both soules
 and bodyes of poore desperate sinners,
 then was the Denne of Lions into the
 which the Rulers, Officers, and Gouver-
 nours of King *Darius* caused *Daniel* to be
 cast, and closed vp: Yea, and this is se-
 uen times worse then the seuentimes ho-
 ted burning Ouen or Fornace, into the
 which that proud Idolatrous King *Na-
 buchadnezzar* commaunded *Sidrach*, *Mi-
 schah*, and *Abednago*, the true Seruantes
 and worshippers of the onely true and
 euerliuing God, to be cast in. This is
 that incurable remediless, and desperate
 sore wounde and meladie, which the
 Prophets of God *Ieremie* and *Micheas*, in
 their dayes complayned of among their
 people. This is that great stoppe and let
 that hindereth and resisteth Gods holy
 Grace from flowing and entring into the
 soules of sinfull men. This is the Axe
 that heaweth and choppeth a sunder the
 Chaynes wherewith God in his great
 mercie and mercifull kindnesse, would
 draw the heartes of sinners vnto himselte
 by

Dan. 6. 17.

Dan. 3. 19.

Jerem. 3.
Mich. 1.

Of Desperation. 2.Chap. 11

by Repentance; whereof speaketh the Prophet Ozeas. Trust in the Lord, and do good, sayth the holy Ghost by the Prophet Ozeas. 11.
Psalm. 37.3.

Dauid: where he placeth & setteth trust in God in the first place, and doing good in the second: trusting in God, goeth before as the Mistresse, and doing good, followeth and attendeth on as the Hand-mayde.

For as it is sayd, *Spes alit agricolae*, were it not for Hope, the Husband mans heart would burst; Hope nowrisseth his heart:

Euen so Dispaire and Diffidence, or distrust in God, is a Stepmother to well doing, and draweth backe from doing good; according to the saying of a learned

Writer vpon the sayd 37. Psalme, *Desperatio & diffidentia abstrahit ab omni studio boni, nam cogitat omnia fieri frustra: ita namq; ex spe & fiducia promanant mortalium conatus, ut ex ipsis conatibus satis liqueat quid* Musculus in
Psalm. 37.3.

quisq; sperat: Desperation and Mistrust draweth backe from all desire of well doing, for it thinketh all to be but lost labour: for so doe all mens labours and endeuours flow and spring from Hope Desperation
draweth
men backe
from all well
doing, and
why.

and Trust, that euery mans doinges doe plainly testifie what he hopeth or trusteth for.

And

And now let this suffice briefly to giue a taste how great and greuous hurtfull and pernicious this sinne of Desperation is.

CHAPTER. III.

The third Chapter conteyning the chiefest and most principall causes of Desperation.

THat memorable and notable saying of S. Gregorie in one of his Homilies, mooueth mee to thinke, and heere to commit it to writing, that one cause of Desperation, and not the least, but rather the primarie and principall cause of all other, ariseth from the subtile, cunning, and coloning counsaile, inducement, perswasion, and allurement of the Diuell: for sayth S. Grigorie, *Quum in graui peccato miser homo labitur: suadet ei diabolus ne poeniteat, ne confiteatur, peccatum leue et modicum in corde affirmat: misericordiam predicat, longum spacium vite promittit, permanere in peccato suggerit, ut sic in contemptum dei, & desperationem sui inducat & pereat:* When wretched man slippeth into some greuous sinne, the Diuels counsaile

Greg. in
quidam
Hom.

is, that he repent not at all for it, that he
 confesse it not: hee tels him in his heart,
 that it is but a light and small offence: The degrees
by which
the Diuell
draweth
men on into
desperation.
 hee sayes, God is full of mercie, he promi-
 seth him long life, he suggested vnto him
 to lie still in sinne, that by these meanes
 he may bring him at the last into con-
 tempt of God, and into vtter Despera-
 tion, and so he may become a cast-away
 for euer. Heere doth *S. Gregorie* in most
 manifest and plaine wordes describe, and
 decipher the Diuell himselfe to be the
 author, and so consequently the chiefest
 causer, and cause, of this horrible soule
 murdering Disperation; and heere also
 doth he set downe by what steps and
 degrees hee bringes and leades a poore
 carelesse wretched man into Despaire.

Now consider this moreouer, that if
Sathan that archenemie of mans wel-fare, Iob. 1.
 durst very boldly and sawcely without
 any bidding, presume to thrust himselfe
 into Gods presence amongst his holy
 Angels; if he durst so subtilly and cun-
 ningly, dissemblingly and lyingly, as-
 sayle and assault our fyrste Parentes
Adam and *Eue*, beeing yet innocentes, Gen. 3.
 vnslayned, and pure from all sinne:

Nay

Math. 4. 3.

Nay more then al this, if he durst approch,
and with diuers temptations assault and
allure *Christ Iesus* himselfe, both God and
Man; and yet Man free from any spot
or blemish of sinne, endeuoring himselfe
to the vttermost of his skill and power,
if it had been passible, to haue brought
him, and wrought him to his owne wic-
ked will. Alas, is it any maruaile then if
he doe as diligently and busily bestirre
himselfe with his manifolde wyles, and
guyles, to assaile vs weake, poore, and
miserable sinners? Who (without the
dayly and howerly strenghtening of
Gods holy spirit) are of ourselues prompt,
apt, and ready, every hower to decline
and fall away from God, and to fall vnto
Idolatrie, blasphemie, periurie, murder,
whoredome, theft, pride, disobedience,
and what not; wherein, after we be once
plunged ouer head and eares, and ouer-
runne with the guylt of many sinnes,
then will *Sathan* lay about him, and ap-
ply his busines like a most valiant Cham-
pion, to catch vs in the most dangerous
snare of all other, euen deepe Despaire:
Hee will challenge our soules by the se-
uerer iustice of Cod, let vs say against him

what

next

The fore-
runners of
desperation,
except wee
looke to our
selues in
time.

whatsoever we can, and argue against him as long as we will, yet will he insult, reioyce, and reply, saying: Neither Gods mercies, nor Christes merites, can any thing helpe, but thou must needs be damned, so lightly heretofore hast thou esteemed God, and his preceptes; so smally hast thou regarded *Christ Iesus* and his merites, or rather so willingly, wittingly, and seeingly, hast thou vilipended, and contemned them; and so obstinately, carelessly, and desperately, troden them vnder foote, that euen as thou hitherto hast made no reckoning of God, and hast not opened the doore of thy heart to receiue him, and giue him entertainment when he stood without & knocked to be letten in there; so now God will requite thee with *legē talionis*, with like for like: hee will make no reckoning of thee, hee will not open his eares vnto thee when thou cryest vnto him, hee will not let thee haue though thou aske, hee will not let thee finde though thou seeke, hee will not open vnto thee though thou knocke. Behold now art thou tossed like waues of the Sea, thy Fayth wauereth betweene Hope & Dread, and therefore canst

What the Diuell will object against vs, to bring vs to despaire.

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canst thou receiue nothing at the Lordes handes : with these and infinite such like disputations, will *Sathan* set vpon, & vex the very elect of God, to bring them (if it were possible) to Desperation. And if the elect shall be thus sifted, (as *Peter* was) in what case then shall the wicked and reprobate be?

The second
cause of des-
peration.

CHAPTER. III.

THE second cause of Desperation, is ignorance of God, and want of knowledge of the will of God, vnto mankind reuealed by his holy word : for as ignorance of the Scriptures, as it was pronounc-
ed by the mouth of *Christ Iesus* himsel-
speaking against the *Saducees*, concerning
the resurrection of the dead, was the cause
of that their so great errour; Euen like-
wise the ignorance of God, is oftentimes
the occasion and cause of Gods heauie
displeasure; and so of diuers and sundrie
inconueniences and mischiefes : and a-
mong the rest, it is also a cause of this
curst Desperation, as writeth *S. Bar-*
nard : *Utraq; cogitio dei scilicet et tui, tibi*
necessaria est ad salutem, quia de ignorantia
tui

Math. 22.

2 king. 17. 26

psal. 35. 10 11

Prou. 28. 29

30. 31

Esa. 1. 34.

Hos. 4. 7.

Ephes. 4. 18.

Bern. super
Cant.

hui venit superbia, ac de dei ignorantia venit desperatio. The knowledge both of God, and of thy selfe are necessarie vnto saluation, because out of the ignorance of thy selfe, ariseth pride; and likewise out of the ignorance of God, cometh Desperation. Out of this ignorance of God, must Desperation needes arise: for how can it otherwise be, but that hee that is altogether without any knowledge of God, must despaine to receiue any good thing of him? For as no man can take pleasure nor any profite by hid and vknown Treasure: so no man can looke for grace, mercie, and forgiuenesse of finnes, or any other benefite or good gift at his handes, of whom he is vterly ignorant, & of whom he hath no knowledge.

Ignorance
the mother
of Desperation.

CHAPTER. V.

THe third Cause of Desperation is the great seruitude or bondage of sinne: with which, who soeuer is clogged, he becommeth thereby the Seruant of sinne; *Iohn 8.34.* And the wofull and hurtfull effects of finnes, are the procurements of
C, Gods

The third
cause of des-
peration.

The wofull
and hurtfull
effectes of
finnes.

note

Gods curses and plagues vpon bodyes, soules, landes, children, stocke, crosse, and euery thing els that a man hath, or goeth about, at home or abroad, in towne or in fildes, in citie or in countrie, by land or by Water. *Deut. 28. Leuit. 26.* Sinne hardeneth the heart. *Heb. 3. 13.* It fighteth against the Soule. *1. Pet. 2. 11.* It gnaweth and tormenteth the conscience. *1 Sam. 25. 31.* And so bringeth men into the most damnable gulle of Desperation, wherein multitudes of Worldlings, Matcheuilians, Epicures, and impious Atheistes are dayly implunged, and irreuocably drowned for euer.

CHAPTER. VI.

The fourth
cause of
desperation.

THE Fourth cause of Desperation do many gather to themselves vpon the wordes of *Christ* in *Math. 7. 13.* *Straite is the gate, and narrow is the way that leadeth vnto life, and few there be that finde it.* And againe out of *Math. 20. 16.* *Many are called, but few are chosen.* And againe out of *Luke 13. 24.* *Strue to enter in at the strait gate, for many, I say vnto you, will seeke to enter in, and shall not be able :* All which places

places do plainly teach, that few shall be saved; for in bidding to strue to enter in, *Christ* giueth vs to vnderstand that it is not an easie matter, but a matter that requireth great strife, paynes, and earnest diligence against the World, the Flesh, and the Diuell.

Vpon these considerations, many begin to feare, and to tremble, to stagger, and to doubt, whether they may thinke themselves to be in the number of those few that shalbe saved yea or no: and to are drawne into Despaire, whiles that they find this preient euill world against them with all the baytes, snares, nettes, and lettes, pleasures, and profites thereof, to catch them, tetter them, and entangle them, whiles they finde their owne flesh, their owne corrupted nature against them; their reason paysoned, their willes and affections blinded, their naturall wisdome, concupiscences, and lustes, ministering strength to *Sathans* temptations, taking part againg them, dayly & how-erly ready to betray them into his hands, whiles that they see and perceiue euen legions of Diuels, euen all the Diuels in Hell against them, with all their craftie

The feare
and doubt
of many.

not

The great
& manifold
aduerfaries
to mans sal-
uation, all
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The wofull
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heads,marueilous strength,infinite wiles,
cunning deuises, deepe sleighes,& tryed
temptations, lying in ambushe against
their poore soules; and who seeth not that
thoulands are caried hedlong to destruct-
ion through the temptations of either the
world,the flesh, or the Diuell. And thus
are we poore wretches in a most pittifull
case assaulted & betrayed, on euery side.

CHAPTER. VII.

The first
cause of
desperation.

Sundry
kinds of
crosses and
afflictions.

not

THe first cause of Desperation ariseth
from the manifold crosses & afflictions
of this present life : for from hence it is
that some men being dayly ferrited, follo-
wed on, and euen almost pressed downe
with temporall afflictions & troubles, as
penurie, pouertie, hunger, nakednes, sick-
nes, of body, troubles of minde, vnquiet
suggestions of the flesh, temptations of the
Diuell, persecutions, imprisonments, losse
of friendes, losse of goodes, losse of good
name & fame, a wicked, crooked, and fro-
ward mate in matrimonie, disobedient &
vntoward children, vnkind & vnthankful
friends, vnderferued malice, enuie, and ha-
tred of strowarde neighbours, and many
other

other such like crosses, as dayly in one
 sort or other befall men: When they once
 feele them selues touched & tryed here-
 with, anone they take occasion hereby to
 cry out, and lamentably to howle, and Ierem. 20.
 curse the day wherein they were borne,
 to call that an vnhappy hower wherein Ierem. 15.
 their mothers brought them forth, to
 wish they had died in their birth, and that Iob. 3.
 they had perished so soone as they came
 out of their mothers wombe; that some
 hill might fall vpon them & ouerwhelme
 them, that so they might shortly be rid
 out of their paines: Yea they will not be
 perswaded that these thinges are sent of
 God (for the most part) to such as he lo-
 ueth, but rather to such as he hateth; and
 that neuer a louing Father will handle his
 children so as they are handled. Now the
 Diuell' most subtilly lying in wayte for
 his aduantage, taketh hold on this their
 weaknesse, and striueth by little and litle
 by such occasions as these to worke vnder
 desperation in them; and by these meanes
 oftentimes forceth some to some sodaine,
 wretched, and desperat endes.

CHAP. VIII.

The sixt
cause of des-
peration.

Long cus-
tome grow-
eth into a
second na-
ture.

THE Sixt cause of Desperation is long custome of sinne, whereby a man yeeldeth and submitteth himselfe as an obedient and ready bondslaue to the Diuell, little respecting, if not vterly contemning both God and his word, whose dull conscience through giuing himselfe ouer to impuritie & filchinesse of life, is waxed hard in iniquitie, and corrupt wayes, and as it were burned with a hote Iron, so that he is now past all sence and feeling of sin, and this long custome groweth as it were into a second nature (in procelle of time) which to expell is a matter of great difficultie. This is it which the Prophet *Ierem.* meant, where he affirmed that it is as hard a thing for such to doe any good that haue beene continually inured with doing of euill, as it is to wash a Blackamoore or Acthiopian skinne white: or to chaunge the spots of a Leopard: And therefore according to our English adage, as that which is bred in the bone, will neuer lightly out of the flesh: so an olde wot or long custome of any vice, be it of lying, swea-

swearing, gaming, drinking, whooring, or any other such like, will seldome or neuer be remedied: whereby it oftentimes cometh to passe, that in the end the Diuel by this meanes hauing laide a foundation to fitting his purpose to worke on, bringeth his olde customers to dispaire.

CHAPTER. I.

The first Chapter concerning the Remedies against the temptations and assaults of Sathan, being the first speciall cause of Desperation, before mentioned of in Chap. 3.

TO meete with the dangerous and manifold temptations of Sathan, that great enemy of mankinde, wherewith he continually after other sinnes first committed, laboreth to bring vs into the deepe gulph of Desperation; It shall not be amisse, nay rather it shall be our best course and remedie, to learne and practise that most sure, safe, and excellent counsaile, which the holy Ghost giueth by those two worthy Apostles of our Sauiour Christe S. Paule and S. Iames: Iam. 4.

Saint Paule
and S. Iames
their coun-
saile against
the tempta-
tions and
assaultes of
Sathan.

whereof S. Paul sayth, *Put on the whole armour of God, that ye may be able to stand against the assaultes of the Diuel &c.* S. Iames sayth, *Resist the Diuell, and he will flee from you:* that is to say, wee must strue against all vnlawfull and forbidden lustes by which he eggeth, draweth, and haleth men from sinne to sinne, from bad to worse, and finally to Desperation, the worst of all sinnes.

Had *Cain* thus resisted the Diuell, he had neuer been so far drawn (as he was) from saythlesse hipocrisie, to enuie; from enuie to murther, and from murther to Desperation. Had *Indas* the traytor thus resisted the Diuell when he by his entilement first yeilded to couetousnesse, and so for a litle filthy lucre to betray his most louing, gentle, and kind Lord & maister, he had not from those sinnes one in the necke of an other finally fallen into despaire, wherein he became his owne hangman, to the euermourning testimonie of his owne damnation.

Full worthy therefore, and very needfull in this case, is S. Iames his counsaile, *Resist the Diuell, &c.* yea and that in the beginning.

And

And S. Paule goeth further on with the
like good counsaile, and setteth downe
very plainely, with what maner of Ar-
mour he would haue Christians to buc-
kle and furnish themselves with, that so
they may be found the more readie and
able to encounter their generall enemies
temptations: As first, with *Veritie*, or
Trueth; which is in the arming of them-
selves with true and sincere knowledge
of God. *Tit. 1. 1.* In the true seruice of
God without hypocrisie, in *Spirit and*
truth. *Iosua. 24. 14.* *Ioh. 4. 24.* *3. Kin. 2. 4.*
And likewise with vpriight true speaking
and dealing with our neighbours, in
word and deed. *Ephes. 4. 25.* *Exod. 23. 1.*

Secondly, with the *Breast-plate of righ-*
teousnesse: that is, with the earnest apply-
ing and endeouering of our selues to all
vertue and godlynesse in our liues and
conuersations: Where note, that the
Apostle hauing placed *Veritie*, *Trueth*, or
true knowledge of God, in the first place:
in very fit and good rancke and order, he
placed this *Righteousnesse*; that is to say,
practise of true knowledge in holynes of
life in the second place; as a godly Father
hereupon

A descripti-
on of the
maner of
armour
wherewith
Saint Paule
would haue
Christians
to resist the
Duell.
The first ar-
meure to re-
sist the Di-
uell with.

The second
kinde of ar-
mour
wherewith
the Duell
isto be re-
sisted.

herevpon hath very wel obserued in these wordes: *Vera dei cognitione & animi sinceritate, & puritate primum, deinde pia et sancta vita ornari debent Christiani milites*: Christian Souldiers ought first to haue their heartes and mindes decked and furnished with true knowledge of God, with true sinceritie and puritie of minde; and secondly, with godly & holy life answerable to their true knowledge. Hereby all sleightie cunning and forcible entries vnto *Sathans* engines and subtile snares, shalbe debarr'd and shut vp: hereby all the passages of our thoughts and imaginations shall be preuented and taken vp, that he shall not so easily find any breach or weake place to inuade. For as on the one side, by loosenes and licentiousnes of the flesh, by leawdnes of our liues, by our iniquitie and vngodlines, the Diuell is animated, fleshed, and emboldened, dayly to tempt and assault vs: for he seeing in the corruption of our nature a forwardnes to wickednesse, he bloweth the bellows, and kindleth the flame of our bad inclination; hee stirreth vs vp, and pricketh vs forward, till after the heaping vp of one sinne after another, at the length

Whereby the Diuel is emboldened to tempt, and whereby on the other side he is discouraged and refused.

length he casteth vs down headlong into the bottomlesse pit of Desperation: So on the other side, by this Armour of righteousness, sinceritie, and integritie of an holy life, is the Diuell withstood and resisted, and wee become the more able to stand fast in the day of our temptation: So that it is not without iust cause, that the Apostle compareth this *Righteousnes*, the second kind of spiritual Armour, vnto a corporall *Breast-plate*; for that like as a Breast-plate saueth and fenceth the vitall partes of man, as his heart, liuer, and entrailes; which once being stricken and pierced, mans life is lost: so doth vprightnesse, and holinesse of life, preserve the heart and conscience of man free and safe from the inuasion and confusion wrought by *Sathan*, from the fierie dartes of infidelitie, hardnesse of conscience, coldnesse in religion, wickednesse of life, corruption in conversation, and finally from Desperation, the very vpsnot of al mischieses.

The good
frutes of
vprightnes,
and holines
of life.

Thirdly, must we arme and furnish our selues to resist *Sathan* the Diuell, with the *Gospell of peace*, that is, our heartes must be throughly acquainted, and fully fraughted with the knowledge of that glad

The third
kind of Ar
mour for a
Christian
against Sa
than.

tydings

Luke. 2. 10.

tydings of great ioy, which the Angels of the Lord brought at the birth of *Christ*; that tydings of great ioy, which must be vnto all Nations, with that most comfortable and ioyfull embassage of the Reconciliation of Man with God, which may full well be called the *Gospell of peace*, for that it onely maketh the Conscience of man quiet, and at peace with God, and it selfe: then the which, what one thing in all the world, can set a man more free from all Desperation?

The fourth
Armour.

1. Cor. 16. 13

Fourthly, with *Fayth in Iesus Christ*; wherewith the same *S. Paule* arming men against spirituall assaultes by *Sathan* and his ministers, and preparing them to the spirituall battle against the Diuell and his members, encourageth them not to shrink, but to cleave fast to this *Fayth*, whereby we may resist and beate backe our spirituall enemie.

Petr. 5. 8

And likewise *S. Peter* instructing vs to prepare and make our selues strong, to encounter with the common enemie the Diuell, teacheth vs to resist him by *Fayth* especially: *Be sober* (sayth he) *and watch*, for your aduersarie the Diuell, goeth about seeking whom he may deuoure, whom resist
steadfast

steadfast in the fayth.

For this cause Saint Basil vpon the 32. Basilus in Psalm. 32. Psalm sayth, What man is able to wage warre with the Diuell, vnlesse he flee for helpe to the Captaine of the Host through Fayth in him, so wound and thrust through his enemy?

And likewise S. Augustine accounted this Fayth to be so powerfull, that it resisteth, vanquisheth, and overcometh the Diuell. Augu. lib 3. Cap. 20. de lib. arbitrio

And this true Christian Fayth which What fayth is. is of such power as is afore sayd, is a sure trust in the mercie of God the Father, through the merites of Christ Iesus, when we do perswade our selues most certainlye of the pardon of our sinnes through Christes righteousness; and of eternall saluation by his passion, hereby obtayning peace in our consciences with God, and rest, and walke in obedience to his will and commaundements by his word vnto vs reuealed. Of this kind of Fayth is entreated in *Abac. 2.4. Rom. 3.28. Rom. 5.1. Ephes. 2.8.*

The fift kinde of Armour to resist the Diuell with, whereof S. Paul in the catalogue of a Christian Souldiers armour maketh rehearfall, is the Word of God: this The fift kind of Armour.

is the Sworde of the Spirit, whereby the suggestions and wicked temptations of *Sathan*, are beaten backe, propelled, and kept off, euen as a man keepeth backe his enemy at the poynt of his Sword.

With this kinde of Armour did our chiefe captaine *Christ Iesus* in his manhood heere on earth, resist and put backe all the Diuell his subtil and false temptations, answering euery one of them with *Scriptum est*, It is written: Whence wee may learne by the like meanes, after his most excellent example, to combat with the Duell, and to giue him the foyle, when soeuer by him, or any his wicked instruments, wee shall be tempted to this Desperation, or any other sines whatsoeuer.

If wee be tempted to sweare and blaspheme the holy name of God, it is to be resisted with *Scriptum est*, It is written, *Thou shalt not take the name of the Lord thy God in vaine*. If to pollute and breake the Lords Saboath day through either laboring about our pleasures or profices, answer, it is written *Remember that thou keep holy*. &c. If to murther, and shedding of blood, by any forbidden way or meanes,

or

Christ him
selfe an ex-
ample how
to resist the
Diuels
temptations

against Desperation. 1. Cha. 31

or vpon any vnlawfull occasion what soeuer; answere, It is written, *Thou shalt do no murder.* If to steale and purloine by any vnlawfull meanes, directly or indirectly; answere, It is written, *Thou shalt not steale.* If we be tempted to Vsurie, let vs

draw out this Sword of the Spirit, *Thou shalt not giue to Vsurie vnto thy brother, Vsurie of monie, Vsurie of meate, or of any other thing.* If he moue vs to deceit and fraudulent dealing, let vs resist him with; It is written, *Let no man oppresse or deceaue his brother in bargaining, for the Lord is a iudge in such thinges.* If we be solicited to Disloyaltie, and disobedience to Princes, let vs strue against that, with, It is written, *Let every Soule be subiect to the higher powers.* Finally to be short, to what kinde of sinne, mischief, or inconuenience to euer any of vs all shall hoppen to be drawn, intised, or inueigled, let vs search the Scriptures, and we shall soone finde store of Swordes, of one kind or other to answere, foyle, and recoyle, what soeuer this mortall enimie of ours can vse or obiect against vs : heere is armour enough to find him occupied with.

Exod. 22. 25.

Deut. 23. 19.

Leuit. 25. 37

Psalm. 15. 5.

1. Thes. 4. 5.

Leuit. 25. 14.

Rom 13. 1.

2. 3.

The Scriptures do minister store of swordes against euerie kind of temptation,

The

The sixt
kinde of
Christian
armour.

The sixt kinde of spirituall Armour, and heauenly furniture, wherewith *Saint Paule*, or rather the Holy Ghost by *Saint Paule*, would haue vs complet and furnished against all the dangerous combats, conflictes, and wicked suggestions of this wicked and damned spirite, thereby to auoyde, repell, & vanquish him viterly, is deuoure, heartie, zelous, & godly prayer.ouer and besides *S. Paule* his instruction, and most needfull exhortation, in this case his and our Lord, Maister, and Sauour *Christ Iesus*, hath commended vnto vs this kind of weapon, when he taught to pray with this Petition, *And lead vs not into temptation, but deliuer vs from euill.* Let vs then apply this Armour, this kind of propulsatiue weapon, and seruently and heartely vse it: And firmly belecue that which *Dauid* the Prophet for our good encouragement hath written in *Psa. 145. 19.* *God is neere to those which call upon him, and will fulfill the desire of them that feare him, and deliuer them.* Whensoever therefore we are tempted, allured, and drawen on by *Sathan* through couetousnesse to riches, through ambition to honour, through enuie to murder, through

through concupiscence to adultery, through intemperance to gluttony; or to be short through any other sinne to iniquitie. Let vs straight wayes by prayer, craue for power and strength from aboue, to ouercome these temptations, and especially the most dangerous suggestion of Despaire.

This kind of Armour is alwayes ready at hand, so that *Sathan* can no sooner attempt any thing against vs, but this weapon is as soone ready (if we heartely and zelously lay hold thereon) to repell and vanquish all his practises against vs: And therefore, *Pray, pray, pray.*

CHAP. II.

The second Chapter concerning remedies and helpes against Ignorance, the second cause of Desperation, entreated of before in Chapter. IIII. ♣

CONCERNING the Second cause of Desperation, to wit, Ignorance; Our Lord *Iesus Christ* who was nothing ignoraunt of the manifold mischiefes, and
D. of

of the manifest dangers that the Diuell leadeth sillie men into, as it were blindfolded through blind Ignorance: and he knowing that Ignorance is rather the mother of Desperation (as heretofore in the iiii. Chap. of the Causes of Desperation hath been sufficiently prooued,) then of Deuotion, as the Papistes haue in this poynt ignorantly taught & maintaine: hath in his owne person, and with his owne mouth exhorted and admonished all men, to *Search the Scriptures*, which is a lesson in this case most necessarie for all men, to learne thereby to deliuer themselves out of the dangerous gulf of Ignorance, and so consequently out of many other sinnes, and finally out of Desperation: whereinto thousandes through Ignorance, haue been implunged and drowned for euer.

John. 5. 29.

Remedies
against Ig-
nerance.

Let vs therefore for the remedie and auoyding of finall Desperation, wherevnto so many runne headlong through Ignorance, little knowing, and lesse regarding what they do, vntill it be too late, receiue the word of God, which (as *S. James sayth*) *Is able to save our soules*: with all readines like vnto the Noble men of *Berea*,

Berea, and search the Scriptures dayly. *Act. 17. 11.*
 Let vs seeke after the knowledge of God
 in time, And as the Prophet *Esaï* sayd, *Esaï. 55. 6.*
Seeke the Lord whiles he may be found, and
call vpon him whiles he is neare. And let vs

be assured of this, that all maner of Ignorance is perilous; but wilfull Ignorance, of all other is most perilous: For it is (as a learned Writer hath affirmed) a plaine *A. D. in the* Prognostication, and a demonstratiue argument of eternall death. It is a most horrible and a fearefull thing for a man to refuse Instructions, depise Counsaile, harden their Heartes, stoppe their Eares, & close vp their Eyes against God: this is the very vpsnot of euerlasting ruine. *plaine mans path to heauen.*

Let the Ignorant therefore that stande in this dangerous estate, repaire with all diligence and attentiuenesse vnto the learned Mimisters & dispensers of Gods most sacred word, and at their mouthes enquire the knowledge of Gods Lawes. This doth God himselfe commaunde vs by the Prophet *Malachie*, And when we feele our Consciences wounded, let vs, after the example of the godly, faythfull, and deuout people, who after the hearing of Gods word preached, came vnto

The danger
of wilfull
Ignorance.

A. D. in the
plaine mans
path to hea-
uen.

What the
Ignorant
must do.

Malach. 4.

Act 2.

Counsaile
for the 1 -
norant very
necessarie.

What the
true Mini-
sters of gods
worde are.

Peter and the rest of the Apostles, saying,
Men and brethren, what shall we do? Even
thus I say, let vs come vnto Gods Mini-
sters, and confesse and acknowledge our
great blindnes and ignorance, and say
vnto them, Helpe vs, instruct vs, teach vs;
set vs in the way, & guide vs in the pathes
of the knowledge of God, and of our sal-
uation: for surely they are the Physitions
and Surgions of our soules, so that if we
repaire vnto them, they shall giue vs to
drinke of the holosome Waters of know-
ledge, to quench our thirst of Ignorance:
they are the dispensers of the manifold
graces of God, and the Lords Stewar-
des to giue each one of vs our portions in
due time.

We haue not *Christ* alwayes amongst
vs (as appertayning to his bodely pre-
sence;) but as himselfe sayth, we haue *the*
Poore alwayes amongst vs: Even so also
we haue not *Christ* himselfe (that body I
meane, which sitteth at the right hand of
God the father) alwayes with vs: but yet
our Lord *Christ*, ascending vp on high,
gaue vnto men among other gifts, this
gift also (if we could rightly consider of it)
of no smal value, euen Pastors & Doctors;
that

that is, the Ministers of the Gospell of Christ, that might instruct, informe, and teach vs in the way of life, that might declare vnto v. the secret countailes and hidden mysteries of God, that might arme vs with the *Sword of the spirit*, which is the word of God, to encounter & resist our deadly enemy the Diuell therewith. Let vs ioyfully receaue them; for who so receaueth them as they ought to be, receaueth alio with them, him that sent them, whose Messengers they are: Let vs heare them, for they bring vnto vs the word of life: Let vs giue credite vnto the Lords Ministers, and Glorie vnto the Lord himselfe, that hath giuen in his great loue this blessing vnto vs, to haue his Messengers and Ambassadors abiding among vs, to declare and make knownen vnto vs by them, what his owne good will and pleasure is in all thinges, to the auoyding of this blind Ignorance, the very mother of Desperation, and so consequently of eternall Damnation with the author thereof, and his cursed Angels for euer.

How the true ministers of gods word are to be accounted of.

CHAP. III.

*Of the great seruitude and bondage of finnes,
and of the remedies thereof.*

Concerning the great seruitude & bondage of sinne, being the third (before noted) cause of Desperation, for the helps and remedies thereof this haue I briefly to say, that what though we haue been seruants vnto sinne, and haue been pressed, and surpressed with the bondage thereof, so that we must needes confesse, (vnlesse we should prooue our selues liars, and that there were no trueth in vs) that we through our often doing of those things which we should not haue done; and on the other side, through our leauing off those things vndone which we should haue done, haue most iustly deserved Gods threatened curses and plagues to light on our bodyes, our soules, our children, our stockes, our croppes, and euery thing els we go about, and put our hands vnto. What though our finnes fight against our soules, and gnaw our consciences, and be ready euen out of hand to lead vs into the most dangerous state of Desperation? What though we haue contended and fallen out with our brethren?

as did *Paul* and *Barnabas*, who were so
 heat in contention one against an other,
 that they forsooke one anothers compa-
 nie in high displeasure and heate of their
 stomackes, the one taking with him *Luke*,
 the other *Lbn*? What though we haue
 yeilded vnto, practised, and followed
 Oppression, Extortion, polling, pilling,
 and wresting what we can by hooke or
 crooke from our brethren? So did *Za-*
chew, yet notwithstanding after his re-
 pentance, his forsaking and ceasing from
 bad getting, his restitution, and almes
 giuing, receiued that most chearefull
 and comfortable saying of Christ, *This*
day is saluation entred into thine house. What
 though we haue been Theeues, robbers
 and stealers of our neighbours goodes?
 so was the Theefe that was crucified with
 Christ; and yet vpon his humble, con-
 trite, and sorrowfull confession of his
 sinnes, he heard this most sweete word
 from Christ, *This day shalt thou be with*
mee in Paradise. What though we haue
 murdered and shed the blood, or caused
 the blood to be shed of some of our bre-
 thren? so did *Dauid* to *Urias*, and yet vp-
 on his zealous, inward, & true vnfeined

Examples
 tending to
 the streng-
 thening of
 our fayth,
 hope, & pa-
 tience a-
 gainst Des-
 peration.

Luke. 19. 8.

Luke. 19. 9.

sorrowfulnes and repentance, he was not taken away in his sinne, but found pardon. And so did the Iewes which put to death the Lord of life.

King *Manasses* was an Idolater, he defiled the Temple of God, he withstood and did beat downe the trueth, he set vp Idolatrie, he was a Coniurer and a South-slayer, he shed a boundance of Innocent blood, so that the streets flowed therewith, he committed more abominations then the *Canaanites* or *Amorites*, whom for their filthinesse the Lord cut off out of the Land of the living; he sacrificed his sonnes and daughters to Diuels: and yet vpon his true returning to the Lord from the bottome of his heart, he found fauoure and mercie,

If our finnes then, or the finnes of any one of vs, were as greuous as euer were the finnes of *Manasses*, yet vpon our true and vnfaigned returne to the Lord, shall we despaire of his mercie? shall we, or may we, or dare we thinke that the mercie and power of the Lord is shortened? or that God is not the same God he was? Is he not as readie to pardon
and

2.Kin.21.

2.Chro.33.

and forgiue finnes, the finnes of a man repenting, returning, and faythfully calling vpon him, as euer he was the finnes of *Manasse*?

All these examples, and many more, are written for our learning, comfort, and strengthening of our fayth; hope, and patience, that we should in no wise despair vpon our true repentance, neither for the multitude, nor greivousnesse of our finnes.

And likewise also it is written for the brusing, and as it were euen for the breaking of the backe of all damnable Desperation, and to hold the heartes, and to restore the faynting and dullie sprites of all such as the seruitude and bondage of sinne, this our third cause of Desperation doth vexe and presse downe: It is (I say)

written, that the *Sonne of man is come to saue mens liues*. And he him selfe hath sayd, *I am come to call not the iust, but sinners*. And againe, *Jesus Christ is come to giue his life a redemption for many*. Also, *God the Father hath not sent his Sonne to iudge the Worlde, but to the ende the Worlde may be saued by him*.

Luk. 9. 58.

Math. 10.

Math. 20.

Ioh. 3.

Wherefor Christ can into this world,

Now

Now what is it to saue, & not to iudge
but to deliuer from death and damna-
tion; wherein we lay in the middelt of
the bondage of sinne; for sinne is the
death and damnation of the soule: Now
he can not saue vs except sinne be first
taken from vs; And therefore, and for
this cause came *Iesus Christ* the Sonne of
God, and he hath declared himselfe to the
world, to the end that he should take
away sinnes, and should destroy the
workes of the Diuell. If it be so that
Iesus Christ be come into the world to
take away sinnes; and if the same were
his intent and his message, the purpose of
Iesus Christ shall not fayle at all, and his
message remayneth stedfast and true; he
then without all doubt, hath taken away
this which the Diuell would perswade vs
to be a cause of Desperation, this great
seruitude and bondage of sinne, from all
those that trust in him, and do verily be-
leeue and perswade themselues in the
bottome of their consciences that it is
most true: but yet how comes this to
passe? to wit, by *Iesus Christ* onely, by his
owne free grace and mercie; by the be-
nefices and merites of himselfe, who is
our

our onely Sauour, without any other Ioh. 1. 29.
 meane or merit; for he is the onely *Lambe*
 of God, which taketh away the sinnes of
 the worlde. As also S. Peter sayd to the Act. 4. 12.
 Iewes, *There is none other saluation, but onely*
in Iesus Christ; for among men there is giuen
none other name vnder heauen whereby wee
must be saued. And so Christ himselte
 sayd after he was rylen from the dead. *It*
must needes haue been, that Christ must haue
suffered death, and that he must haue rylen Luk 24. 44
the third day from the dead, and that amen-
dement of life, and forgiuenesse of sinnes must
be preached in his name to all people, and to
all nations. O how sweete and comfor-
 table are these wordes and sayinges of
 God, which is the onely eternall trueth
 in deed? O how worthy are they to be
 layde vp in the deapth of our hearts, and
 to haue our whole confidence reposed
 freely vpon them. And to the *Collossians* Coloss. 2.
 it is sayd, *God hath quickened vs which were*
dead in sinnes with Iesus Christ, forgiuing vs
all our trespasses, and hath put out the hand-
writing that was against vs, hee euen toke
it out of the way, and fastened it on the Crosse.
 What meaneth he by this, but onely that
 Iesus Christ hath taken away the Obliga-
 tion

tion of our debt? to wit, that we did owe for our finnes, and hath taken it and tyde it with himselfe vpon the Crosse, and hath in deed payde it full bitterly : who also is for vs, and will surely take away this great seruitude & bondage of sinne, (which the Diuell would vse as an instrument of Desperation against vs) in case we will belecue his word, and that we can settle our mindes, and quiet our harts, to account and esteeme his bitter passion and merites to be so great and of such value, that they are able, effectually, and of sufficient strength, to obtaine these aforesayd thinges for vs. And Christs prayer to his heavenly Father is heard, and remaineth heard continually when he prayeth, saying, *I pray not for these alone,* (meaning his there present Disciples) *but for them also which shall beleue in mee through their worde :* Wherefore the same prayer includeth enery one of vs, so farre forth as we beleue, and place the same in our heartes, and wholly repose our selues thereon.

Act 10. 42.

43.

And S. Peter sayth, *Jesus Christ hath commaunded vs to preach vnto the people, and to testifie that it is hee that is ordayned of God a Iudge*

against Desperation. 3. Cha. 43

Judge of the quicke and the dead, and that to him al the Prophets giue witness that through his name all that beleue, should receive remission of sinnes.

Moreover, S. Paul sayth, God hath made 2 Cor 5. 21.
him which knew no sinne, sinne for vs, to the
ende that we should be made the righteousness
of God in him.

And heere is to be noted, what Righte- What ma-
ousnesse, or Iustice and Goodnesse that is, ner of righ-
which God requirēth and esteemeth; teousnesse
which is no other, but that onely which God requi-
dwellēth and holdēth vpon the Iustice, reth at our
Goodnesse, and Merite of Iesus Christ, handes.

But yet when I stande so much vpon
this poynt, to procure that our sinnes
should be no cause of Desperation, (a
thing which the Diuell greatly vigeth &
objecteth against the conscience of an ig-
norant man), for that our sinnes are taken
away by the innocent Lambe Christ Ie-
sus, that he hath sufficiently paid the ran-
some therof, & that we are become righ-
teous by the righteousness of Iesus Christ,
it is not here my meaning; neither would
I

Sinne dwel-
leth euen in
the belee-
uers, and in
the most
frighteous
men in the
world: but
yet raigneth
not in them

I haue any man so to mistake mee, and misvnderstande mee, that I thinke, or would haue any other men to thinke hereby, that there is no more sinne in vs, or that sinne dwelleth not in these our mortall bodyes: for I confesse it plaine-ly, and it is too true, that sinne indeede dwelleth in vs; but yet to the great comfort of an afflicted conscience against Desperation I affirme it (hauing the holy Scriptures for my teachers herein) that although the roote of sinne, the naughtie disposition, and inclination to sinne remayneth alwayes strong in a Christian, and neuer can be wholly vanquished before we put off by death, this sinfull flesh of ours; although (I say) it do dwell in vs, yet it doth not raigne in any Christian beleeuer; yet it is not able to damne a true saythfull beleeuer: It can not (I say) damne vs, for as much as we are in *Iesus Christ*, and that we do fight and strue against the remanent of sinne, albeit we stagger and wauer sometimes, and do feeble and perceiue our selues to be assayled sometimes by the strong temptations of the Diuell, and the flesh. This is it that *S. Paul* writeth of when he sayth, *There*

is now no dampnation to them that are in *Rom. 8. a*
Christ Iesus, which walke not after the flesh
but after the spirit.

The remaynent & roote of sinne dwel-
 leth alwayes in vs, but wee like vnto li-
 centious worldlinges, giue it not the bri-
 dle, and suffer it not to range too farre,
 and to take too deepe a roote, but wee
 breake it, tame it, and make it subiect
 vnto vs by walking after the spirit, &c.
 and then nothing more sure then that
 there shalbe no condemnation at all vnto
 vs thereby, neither any cause of Despe-
 ration thereby, for that we are iustified by
 our Fayth and deliuered from sinne; to
 wit, these sinnes which might condemne
 vs, the roote, originall, and mother
 of sinne yet notwithstanding still aby-
 ding, remayning, and dwelling in vs;
 against which we warre and strue, as
 long as we continue in this life; but the
 victorie remayneth to our Chieftaine &
 head-Captaine *Iesus Christ*, by the law of
 his spirit, which maketh vs to liue in him,
 and hath set vs free from the right of
 sinne and death (in such sort that we may
 no more feare sinne, nor death) by *Iesus*
Christ, who hath ouercome all for our
 wealth,

wealth, and hath reconciled vs eternally to his Father; who as our deare Father, from hence-foorth will shew fauour vnto vs, for the loue of Ies^{us} Christ his deare Sonne, and so will take from vs all our finnes as though we had neuer committed them: Euen so doth he promise, saying, *God is one God, willing to shew vs grace and mercie, hee wil turne to vs, and will be fauourable, and hee will take away our iniquities, and cast our finnes into the depth of the Sea.* And againe it is sayd of Gods wonderfull mercies, *The Lord is full of compassion and mercie, long suffering and of great goodnes: Hee will not alwayes be chydng, neither keepeth he his anger for euer. He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities: For looke how high the Heauen is in comparison of the Earth so great is his mercie also towards them that feare him. Looke how wide also the East is from the West, so farre hath he set our finnes from vs: Yea, like as a Father pitteth his owne children, euen so is the Lord mercifull vnto them that feare him: For he knoweth whereof we be made; he remembreth that we are but dust. &c.*

Of the great mercies of God towards
sinners

Mich. 7. 18.

19.

Psalm 103. 8.

9. 10. &c.

sinners, read more in *Psal.* 145 8. 9 and 147. Places of
8. 10 & in *Ioel.* 2. 13. *Math.* 18. 11. 2. *Cor.* 13. Holy Scrip-
Ephes 2. 4. 1. *Tim.* 1. 13. vnto the 18. verse. tures, setting
foorth Gods
great mer-
cies.

Surely these places are wordes of most
rare and singular comfort, and they be
certaine, firme, sure, and vchangeable,
spoken and pronounced by the eternall
veritie it selfe, and thertore not to be mis-
trusted or despaired of. But yet let vs take
heed, least that verse be verified in vs,

Stulti dum vitant vitia in contraria currunt.

Let vs not abuse Gods mercies, making
a cloake thereof to couer our sinnes: Let
vs not presume too farre, and say as in
Ecclesiasticks 3. 6. The mercie of God is great,
hee will forgine my manifolde sinnes: for mer-
cie, and wrath cometh from him &c.

Chap.

E.

CHAP. III.

The fourth Chapter concerning the Remedies to be used against the Fourth cause of Desperation, arising of the doubts suggested by the Diuell unto many men to bring them into despaire of their saluation, by meanes of the small number of those that shal be saued, in comparison of the great number of the reprobate.

Great in deed is the power, and manifold and marueilous are the pollicies, deuices, wyles, subtilties, assautes, and suggestions, wherewith and whereby that wylie Foxe, that old bitten Dogge, that subtil Sathan the Diuell, dayly and howerly practiseth to entice, allure, and euen as it were to force multitudes of men heere on earth, into one sinne or other, wherevnto he findeth and prooueth them to be naturally enclynedi and last of all vpon one occasion or other, into Desperation.

A catalogue
or rehearsall
of many
things
whereby the
Diuell craftily temp-
teth men to
sinne, & des-
peration.

How the di-
uell tempteth
by riches,

If he espie a man to be rich, and to haue worldly blessings through the gift of God, then will he apply him earnestly by

against Desperation. 4. Cha.

by his prosperitie to lull him asleepe in the forgetfulnesse of God, in world Pleasures, pleasant Vanities, and transitorie delights, comfortes, and solaces; and by trusting in his Riches to lift vp himselfe arrogantly aboue others; to swell in pride, & to contemne his brethren, committing (and that with great sawcinesse and boldnesse) many sonde, palpable, and grosse errors and follies, against Gods word, euen as if he should say, Who is the Lord?

On the other side, if a man be poore, he laboreth thereby to make him contemptible before the world, to pinch and nipp him with the want of many things necessarie both for hacke and bellie, that he seeth before his face many others haue in great and in abundant measure; he solliciteth him to steale, to take the name of God in vaine, to seeke after gaine by vn-honest, vnlawfull, and vngodly meanes; to murmur, distrust, blasphemie, and despaire.

If a man haue Friends, he will vse them as his instrumentes, to tempt vnto some euill by their leawd & wicked counsaile, as he did procure *Euah* to do vnto *Adam*.

How the diuell tempteth by povertie.

Prou. 30. 9.

How the Diuell tempteth by friends. Gen. 3. 6.

Iob. 2. 9.

Ester. 5. 14.

Iobhis Wife to Iob. Haman his Wife vnto
Aman,

How the
Diuel tempt-
eth by ene-
mies.

If thou hast enemies, then will he pricke thee forward by their proceedinges and dealinges against thee, vnto vniust choller, wicked anger, and diuelish reuenge.

How the
Diuel tempt-
eth by care-
fulness.

If thou be caretull for thy familie, wife and children, he will take hold vpon that occasion to fluffe thy hart with too much desire of hauing, and getting by right or by wrong, and therby through extreame couetousnesse, make thee to forgoe all godlynes and pietie.

How the
Diuel tempt-
eth by se-
curetie or
carelesnes.

On the other side, if thou be carelesse, that's it that he can make vse of also; for as *S. Bernard* sayth, *Inferat diabolus securitatem, ut inferat etiam perditionem. &c.* In In heauen Angels became Diuels, In Paradise *Adam* and *Eua* fell into disobedience: In the Schole of *Christ*, *Judas* became a traytor to his Lord & Maister: and all this (sayth *S. Bernard*) through securitie and rechelesnes to keepe themselves in that good state wherein they were once set.

How the di-
uel tempteth
by strength,

Hast thou strength? thereby will he take occasion to embolden and harden thee to do iniurie & wrong, & to set vpon thy weaker.

Hast

Hast thou health and a strong able body? by health, & die? by those will he induce and entice ableness of thee to one kind or other of leawdnesse body and and dissolutnesse. beaunie.

Hast thou beaunie? that will he make an instrument for bawdrie; an inticement and an allurement to voluptuousnes and wanton delighes.

Hast thou honour and dignitie in the world? thereby will he blow the bellows of pride, audacitie and boldnesse, to oppresse, to crush, and tread vnder foote thine inferiours.

How the di-
uel tempteth
by honor &
dignitie.

Hast thou Viuacitie, or quicknes of spirit, and sharpnesse of witte and learning? these also will he strue to abuse & wrest to serue his turne to excogitate, inuent, and deuise a thousand vanities: yea, and all the rare and excellent giftes of God, which God doth bestow on any man: this Diuell, this arch-enemie of mankind, will leaue no wayes, nor meanes vnattempted, to procure man to abuse the same to a cleane contrary ende (if it were possible) to that for which they were bestowed.

How the di-
uel tempteth
by quicknes
of spirit and
sharpnes of
wit.

And finally, the very Word of God, giuen through Gods great and infinite

How the di-
tempteth by
Gods word.

goodnes, to be our spirituall Sword, to resist and encounter the Diuell with; which as *S. Iames* sayth, *is able to saue the scales of men*: which as *S. Paul* sayth, *is the power of God to saluation to euery one that beleueneth*: which as holy *Dauid* sayth, *was a lantern vnto his feete, and a light vnto his pathes*. This, even this, will the Diuell so farre forth as euer he may, with all the cunning fetches, craftes, and pollicies that euer he can deuise, seeke to abuse, wrest, and misapply, from the true meaning sence and signification thereof, to confirmelyes, vntuethes, and heresies thereby: he will draw some textes and sentences thereof, to bring men into presumption of their owne Vertues, Woorthines, and Merites, to their viter overthrow. And likewise with some other places and sentences thereof, he will bestirre himselfe to bring men to wauer in Fayth, to doubt of Gods graces and mercies through *Christ*, and so finally to fall into viter desperation. And thus doth he dayly abuse and wrest all those places of holy Scriptures before noted and alledged in the Fourth cause of Desperation, tending to proue the small number of those that shall

How the
Diuell will
abuse, wrest,
& mis-apply
Gods word.

shall be saued, in comparison of the huge and great number of the reprobate.

Those places I say, doth he vrge vpon the consciences of many in the world, and by his misapplying of them, and by his misconstruing of *Christes* purpose, drift, and meaning therein, draweth and dryueth them to feare and to tremble, to doubt and despaire, that they are none of that small number, seeing so few shall be saued.

But ô thou man that art thus tryed, tempted, and drawen towards temptation! for thy remedy and helpe herein, *Search the Scriptures*, and consider vpon those places, to what end and purpose *Christ* delyuered this doctrine, and thou shalt anon prooue and finde, that his meaning was nothing lesse then to driue men into despaire, but rather hereby to exhort, perswade, and to giue caueats, and warning peeces vnto all men that run at randome after the world, to remember them selues, and their dangers, and tickle flates; to awake & rouse them vp that are so fast lulled a sleepe in the dangerous cradle of securitie, & wretchednesse, that so they might be touched,

The true vse of those Scriptures which the Diuell seeketh to abuse to bring men to desperation thereby.

Phil. 2. 12.

mooued and stirred vp to embrace in time when time serues, a farre more diligent and watchfull care of their saluation, that by such meanes, they may be found in the number of *Christes* little flocke, and of those few that shall be saued; whom the Apostle *Paul* exhorted to *make an end of their saluation with feare and trembling*: by which they might be made more carefull and more diligent in that their so waightie a businesse.

CHAP. V.

The Fift Chapter wherein are conteined the comforts, helpes, and remedies against the fift cause of Desperation, which is the heauie and great waight of crosses, afflictions, troubles, and necessities, that God suffereth to fall vpon many in this life.

Rom. 8. 28.

Most true, most notable, and most comfortable for the distressed and afflicted children of God; is that golden sentence of the holy Ghost, penned by his chosen vessel *S. Paul*, *Rom. 8. 28.* *All things worke together for the best, to them*
tha

that loue God. For euen the afflictions and troubles of Gods children are so sanctified vnto them by the spirit, that by the same they are made partakers of Gods holynesse. By the same they enioy the quiet fruite of Righteousnesse. By the same they attaine vnto a greater measure of Ioy in the holy Ghost. By the same the world is crucified to them, and they to the world. By the same they are made conformable to Christes death. By the same they are kept frō the condemnation of the world. By the same they learne experience, patience, hope &c.

Heb. 12. 10.

Heb. 12. 14.

1. Thel. 1. 6.

Gal. 6. 14.

1. Cor. 11. 32.

Rom. 5. 5.

So that these things rightly pondered, weighed, and considered, their Crosses are mercies, their losses gaynes, their afflictions are their schoollinges, and their aduersitie their learned Vniuersitie. A- uoyde thou *Sathan*, thou canst not make these afflictions crosses and troubles, neither good nor likely causes of Desperation, so they be taken, borne, and vsed as they ought to be, for it is written for the learning, comfort, helpe, and remedie of all Gods afflicted children, whom thou wouldest full gladly perswade, that their afflictions are signes and

The comfort & commodities of crosses and afflictions to Gods children.

and prognosticating tokens of Gods wrath; and so consequently if thou couldest, thou wouldst draw them thereby to despaire of Gods loue and mercie. It is written I say, *That the Lord correcteth him whom he loueth, euen as the father doth the child in whom he delighteth.* And againe, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him, for whom the Lord loueth, he chastineth; and he scourgeth euery sonne that he receiueth. If yee endure chastening, God offereth himselfe vnto you, as vnto sonnes; for what sonne is it whom the father chasteneth not? If therefore yee be without correction, whereof all are partakers, then are yee bastards, and not sonnes, and so forth vnto the 12. verse.* These and many other such like sayinges and sentences of the holy Scriptures, are most euident testimonies, that afflictions, troubles, crosses, and vexations, are sure tokens of Gods grace, mercie, and fauour, whereby God assureth vs of his mercifull will, and fatherly good heart towards vs, and not signes of his wrath and heauie displeasure, as the Diuell would perswad vs, thereby to cause vs to despaire.

God in deed oftentimes sendeth euilles
euen

Prou. 3. 12.

Hcb 12. 5, 6,
7, 8, 9. &c.

euen vpon his owne beloued children; Why God but yet to the entent to do them good sendeth thereby; and withall in the midst of euils to his those euils which he toucheth them with, children, & he sendeth them some comforts to holde how he sendeth comforts in the their heartes with. Examples hereof you midst of euils. may see in *Adam* and *Eue*, for when for their disobedience God would banish them out of that most pleasant place in all the world, wherein at the first he had placed them, yet in the midst of that punishment which he had layde vpon them, his fatherly kindnesse shewed it selfe; for before he driue them out, he made them coates to arme them agaiust all weather, and he comforted them with a promise of the *bleſſed Seede* (*Ieſus Chriſt*) Gen. 3. 12 which should restore that ſaluation to mankind, which they had loſt by yeelding to the Serpents entyſings.

This was, and this is, the moſt kind and louing dealing of God with man, he will make vs to ſmart a little for our ſinnes: heere is his iuſtice; but yet ſo, that he will not vtterly forſake vs, nor giue vs ouer for euer: heere is his mercie. Anoyde therefore *Sathan*, once I ſay againe auoyde: ceaſe to ſuggeſt or to ingeſt into any mans

mans hart, that he should thinke because that God doth crosse & afflict him, that therefore he doth hate, forsake, and vterly casteth off those with whom he so dealeth : for this is most true, that as *Christ Iesus* hath taught vs to call vpon him by the name of a *Father*, saying, *Our Father which art in heauen. &c.* so he loues vs as a Father for his sake : and againe he will be more mindfull of vs, then our owne Mothers ; for why? himselfe hath so taught vs, and so promised, as appeareth in *Esa. 49.*

Esa. 49.

How God
looueth and
dealeth with
his children

Examine and consider but a little the proceedings and dealings of Mothers and Fathers with their children, & thereby shall you see and perceiue more cleerely, how God handles his children vnder their afflictions, troubles, and crosses.

It is the fashion and manner of a good, kinde, and naturall Father, that saine would see good prooffe of his child, first to instruct and teach him in the vertuous course and wayes of well doing : Secondly, to giue him oftentimes warning and monition, to keepe him in that good way which he hath taught him : Thirdly,

if

if wordes will not serue, then to iercke him now and then with the rodde: Fourthly, in case his childe beeing now growen vp, waxe stubborne, malapart, and disobedient, if he will needes spend his thrift wantonly, prodigally, and riotously, in ill companie, then comes his Father and drawes him out by the eares, and with a whippe or cudgel, beates him till his boones cracke.

All this he doth, and yet with a fatherly loue, and a naturall kind affection, to feare him, and to tame him; and as it were with violence, to bring him to amendment, not minding to forsake him, nor vtterly to cast him off for euer.

Even such as this, is the dealing of our heauenly Father with his vntowardly, stubborne, and disobedient children: For, first he teacheth and instructeth them by the Ministers, Teachers, and Preachers of his holy word and will: he giueth them often monition and warning to walke in his wayes, and to liue in his obedience; which if they despise and will not follow, then hee vseth his rods, as pouertie, sicknesse, diseases, crosses in their children, in their stocke, in

Gods rods
of what so
they are,

their crop, and such like: and when this will not serue, nor do any good, but still on they waxe obstinate and stubborne, and care not neither for wordes nor warning, for stripes nor gentle correction; then God sendeth vpon them more heauie and greuous punishments, as plagues, pestilences, dearth, casualties of fire, wars, losse of victorie, fire and sword, captiuitie, and other such like great & almost intolerable mischiefes: and all these to worke in them acknowleging of God, humbling theselues vnder the mighty hand of God, sorrowfulnes of hart for their negligence in seruing of God, and true vnfeyned repentance, and turning againe vnto God, who then is as ready to receiue them as euer he was before, and with mercie and louing kind benefites to blesse them: Examples hereof, holy Scriptures afforde vs not a few, but especially in the gouernment of Gods chole people the *Israelites*, wherein it doth plainly appeare, that although God did often times punish the disobedience & falling away of those his people; yet it euer prooued nothing els, but the displeasure of a kind and louing father, which sought not their vtter overthrow,

What God
seeketh to
worke by
dealing
hardly with
children

throw, but rather their reformation and amendement. Let vs therefore in the like cases, not despaire of Gods mercie, but amende our former wicked course of life, and yeeld our selues patiently vnto our heavenly father, and reioyce in him, in the middest of our troubles & afflictions, for as much as there is nothing more sure the that if we returne to him, but he will likewise turne againe vnto vs with a gracious and fatherly minde, heart, and goodwill.

In this behalfe also is God compared and likened vnto a kind louing Mother; for like as a naturall Mother is very careful, watchfull, & diligent about her child, she trimmeth it, she dresseth it, feedeth it, nourisheth it, prayeth to God hartely for it, and doth all the good she can for it with a most louing, tender, & motherly affection, and yet now and then she is so disquieted in her minde, so mooued and prouoked by her childs peltishnes, stowardnes, and vnruines, that she is euen against her owne nature, forced to be angrie with it, to chide it, & sometimes to beat it: Euen so like vnto this motherly dealing, is the propertie and naturall affection of God towards mankind, who as he would not
die

Gods affection to his children like vnto a kind louing Mothers affection.

the death of a sinner, so neither delighteth he in any maner of griefe, sorrow, trouble, or misfortune of man, were he not sometimes stirred vp, mooued, and prouoked, through our frowardnes, vnthankfulnes, and vnkindnes, to chassen & correct vs. And like as a Mother, though she be angry & offended with her child for a time, yet her displeasure soone passeth away, she giueth it not ouer, she forsaketh it not, she forgetteth it not for euer: Euen after the like fashion doth God our heauenly Father deale with man. Nay more mindfull, more kind, and more pittifull is God towards vs. This is most true, the mouth of God himselfe hath spoken it; for these

9.15. are his words. *Can a Woman forget her owne Child, and not haue compassion on the soune of her wombe? though she should forget, yet will not I forget thee.* And finally (to draw to an end of this comparison) euen as a Mother when her child is impish, peeuish, and wayward, manaceth and threatneth it to throw it away to a Beggar, and scarred it with some Bugges, Throstes, Hobgoblins, or such like, & all to make it quiet, and to cling the more vnto her: so likewise our good Father, when he seeth that

we forget him, make smaller reconing of him then becomes vs, and waxe vnthankfull and vntowardly to all goodnesse, declining and hasting on apace to follow all sinne and iniquitie; then he sometimes sheweth vs the terrible faces of fearefull troubles and dangers, and he will bring vs into great perilles: yea, and for our vnthankfulnesse, and other such like offences, he will now and then take away by one meanes or other, our health, our wealth, our peace, our libertie, our safetie. &c.

And all this doth hee to cause vs to turne backe againe vnto him, to cleaue and cling the faster vnto him, to pray and call vpon him the more faythfully, hartely, and zelously for his helpe & deliuerance, to esteeme better of his giftes when we enioy them, and to be more thankfull for them when we haue them.

So that the very causes of all our troubles, crosses, and calamities, are not to worke in vs murmuring, & grudging, and despaire; but if we wil waigh them & consider them thoroughly, to make good vse of them, they may turne to our great profite and benefite, and not to our hurt:

For like as a naturall Father and Mother do, so doth God loue vs when he smiteth vs; he fauoureth vs, when he seemeth to be most against vs; when he seemeth to be most angry, he aymeth most at our good, for as *S. Augustine* saith, *Melius nouit medicus quid expediat quam agrotus*, The sicke man the patient, neuer knoweth so well what is good for him as doth the Physition. And therefore the Physitions and Surgions when they see no other remedy for the recouerie, curing, and amending of their sicke corrupted & infected patients, vse to minister vnto them tart, bitter, harsh, and vnpleasant things, and to seare, burne, & cut away corrupted, rotten, and dead flesh with sawes, yron, and other such like instruments, and all to saue and cherish the sound and whole partes, *Ne pars sincera trahatur*, least that which is whole, should by the other be corrupted, infected, & poysoned: Euen so doth God sometimes (when he sees it best for vs) plague our bodyes sharply & greeuously, that our soules may be preserved and saued. The Physition in compounding of his best Triacle, vseth Serpents, Adders, and other poysoned things, that with the same

God dealeth
with his chil-
dren as Phi-
sitions and
surgions do
with thier
patients.

same he may driue out one poyson with
an other: Euen so God (as by Histories
plentifully in Gods Booke it appeares)
vseth the ministerie, helpe, and seruice of
Diuels, and of most diuellish and wicked
men, by them to afflict and chastice vs,
and yet to do vs good withall; and after-
wardes burneth the rodde when he hath
corrected and beaten his children with
them awhile. It is not giuen to euery man
(I must needes confesse) to vnderstande
this, & to make this good vse of afflictions,
crosses, & troubles layde vpon them
for their sins sake; for then should *Pharao*
and many of his wicked courtiers, like
himselfe then should *Cain*, *Saul*, *Iudas Is-*
chariot, and many other vile leawde and
desperat persons beside, in their manifold
crosses, troubles, and aduersities, haue
turned vnto the Lord and been saued.
But we must learne & know, that aduer-
sities, troubles, and afflictions, of them-
selues, and of their owne proper nature,
can not worke & bring such profites, and
so much good vnto men: But it is the
spirit of God, which resting in Gods faith-
full children, purgeth, reformeth, comfor-
teth, & strengtheneth them, and by these

How God
vseth some-
time the ser-
uice & mi-
nisterie of
Diuels and
wicked men

The wicked
are not bet-
tered by
their trou-
bles and af-
flictions,

Whence it
commeth
that afflictions
and crosses
profit Gods
children.

outward meanes worketh all these good things in vs: And so whatsoeuer goodnesse hath been spoken of heretofore to befall men by meanes of aduersities, crosses, & troubles, is to be vnderstanded only of the faythfull and godly, which are taught and ledde by the spirit of God, to consider rightly of them, and to make such vse of them, that according as in the beginning of this Chapter it is truely sayd, to them *that loue God, all things worke together for the best.*

Rom. 8. 28.

The conceits
& opinions
of the wicked
in their
aduersities
& troubles.

Whereas on the other side, in the vn-faythfull, vnrepentant, and wicked ones, they worke after an other fashion, and are of cleane contrary operation, whiles that they ascribe their aduersities and troubles, either to blinde Fortune and Chaunce; as though Fortune had a certaine power to worke, without the working and prouidence of God; or els, vnto them that are not of their owne sect, fayth, and religion, as did wicked *Ahab* to godly *Elias*, or to the Magistrates, or to the Ministers of Gods word, or to Fayth and Religion it selfe, or to the Planets, Starres, and influences of the Elements; yea, and some will blame God

4. King. 18.

him.

him selfe, as though they themselves were so innocent and blamelesse, that God deales not well with them to lay vpon them such crosses and punishments; and so very busie they make themselves, to shift off all blame euer to others faultes.

And although their sinnes be multiplied to exceeding multitudes of offences, yet they will not see nor confesse any such things in them selues, nor any thing consider, nor regarde the punishments of God layde vpon them, and cleauing vnto them for the same. But through their hardnesse of hart, and want of sayth (which is the mother of all blasphemie & abomination) they can not spy whose hand it is that is against them, nor wherefore; or els beeing euen as it were violently forced to know it, that it is the working of the Lord against them, and his vengeance in heauie displeasure vpon them; yet they will not be moued thereby, nor any thing at all stirred vp to amende their lyues, but like vnto King *Pharao*, the more God correcteth them, the more obstinately they swarue, decline, and fle away from him,

Math. II. 17.

Luk. 7. 31 32

being like vnto gracelesse children, with whom neither wordes, threatninges, nor beating, can preuaile. Like vnto them that will neither dounce with the piper, nor lament with the mourner: And so farre off are they from being recouered, won, and reformed by meanes of any crosses, afflictions & troubles lighting on them; and following them euen as the shadow doth the body: that they will sooner burst out into all maner of impatientnes, bitternes, and spightfull poysonfull rayling and blaspheming wordes against the righteousnes of God, saying, That their punishment is greater then their sinnes, and heauier then they can brooke or beare; and that they are wronged, and are not indifferently dealt with, and so at the length after heaping one sinne in the necke of an other, the Diuell brings them on, and by little and little windes them into that he gapes for, namely into a reprobate minde; and deadly Desperation, in so much that at the last they fall to, and yelde to murdering, hanging, drowning, or by other such meanes most miserably, to dispatch themselves with their owne handes, like vnto *Saule, Achitophel*

The endes
that the Di-
uel brings
the wicked
vnto by
their afflictions,
troubles
and crosses.

tophel, & Iudas, so giuing them selues ouer to the Diuell; and as they lyued for a while most wretchedly, so they depart out of the world as diuicilishly, forgetting vtterly, & altogether inconsiderate, retch-lesse, and carelesse what shall become of them afterwards for euer. By whose liues, and maner of deathes the children of God may yet reape two commodities: first, they shall be eased of the great troubles, disturbance, and discommodities, and of the leawd and euill examples which they gaue to others whiles they lyued. And secondly, they which remaine alieue after them, may learne and take warning by their shamefull fals, and by their terrible examples, and desperate deaths, lay hold on repentance and amendement of their lyues before it be too late.

Two commodities to be reaped by the liues and maner of the death of the wicked.

CHAP. VI.

The Sixt Chapter concerning the Remedies against Desperation, arising and growing by long custome of sinne, and by delaying & putting off the forsaking of sinne from day to day.

IT is written, that the continuall and long custome of sinne, and the delaying,

The great danger of custome of sinne, and of delaying of amende-ment of life.

and putting off from time to time of the amendement of life, is one of the greatest and most dangerous deceites, and cunning stratagems and pollicies which the enemy of mankind doth vse towards the children of *Adam*: for he is not ignorant how that like as Linkes in a Chaîne one catcheth hold and hangeth by an other, and one draweth an other: Euen so by continuance, long custome, and secure sleeping in sinne, one sinne draweth on an other, and so euery day sinne is added to sinne, so that by tolleration and procrastination, sinne so mightely encreaseth, & by this meanes waxeth so headstrong, that in the end, the saying of the Poet prooueth very true; to wit,

Qui non est hodie, eras minus aptus erit.

Hee that is not ready to day (to forgoe & forsake sinne) to morrow-day shall he be more vnfit. The Diuell knoweth well enough, how that like as old festered and long growē soares & diseases of the body, are farre more dangerous, more troublesome, and harder to be healed, & require a longer time by much to be cured, then if they had bin looked to at the first: Euen so the diseases of the soule, as swearing, theeuing,

A comparison shewing the danger of long custome and weltering in sinnes.

theeuig, whoring, drunkennes, and such like, being once long accustomed, settled, & hauing gotten an habite, are either neuer, or seldome, and that with greater difficultie afterwarde rooted out, then at the first beginning they might haue been.

And so by these diseases of the soule, the habite thereof hauing once taken roote in man, and the Diuell by them hauing gotten the surer hold and possession, he endeureth & most diligently by all wayes and meanes applyeth to keepe men still on in vire, and practise with old and long accustomed sinnes, vntill at the length in extremitie of sicknesse towards the how-er of death (if not before) hee may by such causes and occasions plant & worke in the heart of man deepe despaire, to his vtter confusion for euer.

To resist therefore, to remedie and helpe this cankerlike creeping & infectious euill, let vs to day while it is yet to day, study to turne againe vnto God, cast out the Diuel, and with him this great cause and occasion of Desperation, euen long custome of sinne, and delay of amendment of our liues, the thing that so
hangeth

hangeth on, and presseth vs downe, & let vs in time while we haue time, take a better course, looking vp vnto *Iesus Christ*, and set him before the eyes of our fayth, as the only marke to shoot at. And for as much as we can not turne againe vnto the Lord, & forsake our former wallowing in our former long accustomed sins, except the Lord our God reach vs his helping hand to turne vs vnto him, and that repentance is not in our owne power to take it vp, & lay it downe at our owne pleasure, and that of our selues we can not put it into, nor plant it in our heartes when and where we list, except it first come from aboue; for that it is an excellent and a rare gift of God: Let vs earnestly and hartely with our humble and feruent prayers begge and craue the same at Gods hands: Let vs practise much and often hearing, reading, & meditating the word of God, and with care & diligence vse all ordinary meanes for the better, more ready, and speedie attaining of it: for it is not so easie a matter to be come by, as the world thinketh it: It is not an howers worke when we lie on our deathbeds, that will serue the turne: It is not,

Cry

Whence repentance & mendment of life are to be had, and how they are to be attained by.

Cry God mercy a little for fashion sake, Many are,
 that will do it : It is not a courting or may be d
 mumbling vp of a few Prayers at a mans ceiued in
 last farewell, that will auayle : And yet it the maner
 we were sure that that would serue, yet time of
 we are very vnſure, whether we ſhal haue their repe
 time and leaſure, wit, ſenſes, reaſon, & re- tance.
 membrance at our laſt gaspe to do that
 yea or no. To truſt to do it at our laſt
 hower, is but a broken ſtaffe to be relyed
 on and truſted vnto : And yet it is not ſo
 vncertaine, but on the other ſide it is as
 certaine, that then we ſhall haue many
 byaſſes and barres, many rubbes & ſtops, Note thi
 many lets and impedimentes to lie in our you that
 wayes, and to hinder our courſe in going ferre rep
 forward at that time with laſt gasping tance vn
 repentaunce, which many inſatuated, your laſt
 fond, & fooliſh men relie ſo much vpon, end.
 and truſt ſo much vnto, paſſing away
 their dayes, and careleſſly neglecting good
 opportunitie when time ſerueth, like vn-
 to thoſe ſiue fooliſh Virgins that made no
 preparation aforehand to be in a readines
 to enter in with the Bride-groome, till it
 was too late : this is I ſay, a very broken
 ſtaffe to truſt vnto, & a thing very doubt-
 full and vncertaine to depende vpon, or
 to

to make any reckoning of, for a man to repent and cry God mercie, and make himselfe fit and ready for God at his last hower, because that very many in al ages, and in all places haue been, and are taken away oftentimes with a sodaine death, and haue neither that howers nor halfe howers leasure that they before spake so much of, and trusted so much vnto.

ake 17. 37. When the World was *eating and drinking, planting and buylding*: when they were
 amples ewing that most secure and carelesse; then sodainely
 s danger came the Flood, and ouerwhelmed them
 us trust- all. Though it were a faire morning at
 to the Lots going out of *Sodome*, yet by and by
 hower. when they least thought of any such mat-
 n 19. 23. ter, they were all sodainely destroyed.
 ni. 4. 13. When *Nebuchadnezzar* was most brag,
 and thought himselfe most safe and sure,
 sodainely (neuer dreaming nor once sus-
 pecting any such thinges) was he pulled
 ke 12. 20. on his knees. The Rich man thought
 tes. 5. are himselfe neuer more like to haue lyued,
 o notable then when he so busily made such great
 mples of prouision, and layde vp stoor for many
 aine and yeares; yet was his soule sodainely taken
 provided from him the very same night. And what
 th, in knowest thou o man! that trustest so
 anias & much,
 wife.

much, and puttest off till the last day and hower, whether that day and hower may not come as sodainely on thee, and as vnlooked for, as it did on any of these?

Augustine and *Ambrose* did write one of them to the other, what his opinion was concerning the state of an olde Adulterer which in their time, as he was going in the night time to his Whoore, passing ouer a Bridge in his way, fell into the Riuer; and so being drowned, was taken away sodainely in the very purpose of his wickednesse, hauing neither hower, halfe hower, nor minute, to crie God mercie, to repent and to pray in.

Ioannes Rinius, a learned Writer, and of good credite, affirmed that in his time, and in a Village of his country, two olde men lying with their Whores whom they had aforetime haunted, in one and the selfesame night dyed, sodainely taken as it were with the manner; hauing likewise neither hower nor halfe hower to prepare themselues in: for the one was sodainely stabbed to death; the other was taken with a sodaine Apoplexie, whereof he presently gaue vp his Ghost.

Lib. 1. c. 6
stultitia
mortalit
in proce
nanda
rection
vitz.

And

And what knoweth any of vs all, or what greater priuledge hath any of vs all, but that we may be sodainly preuented, & caried away in the midst of our finnes as these were? And whether we haue not the like examples of such hastie deaths heere in England, whereby many of vs haue been disappoynted of these two or three howers at their last end, to make vs readie in, I report me to the deaths of *Earle Godwin*, and *Grimwood of Hitcham*? whereof the Earle after he had trayterously slaine the brother of King *Edward* the third, being charged afterwarde by the King therewith at *Windsore* (where he happened to sit at table with the King) hee falsely denyed the fact, and for his better excuse, hee falsely forswore it; and besides all this, he moreouer tooke a peece of bread and put it into his mouth, wished that he might be choaked thereof, if hee were guiltie of his blood; and it followed in deed according to his desire: for hee beeing choaked therewith, yeeled vp his Ghost, and fell downe dead in the presence and sight of all at the Table, and from thence was had to *Winchester* to be buried. And likewise the sayd *Grimwood* of

e God-
his lo-
ne and
efull
h.

of *Hitcham* in the Countie of *Suffolke*, Grimwood
known to be a wilfull forsworne man, in his sodaine
the Haruest time next after his periurie, and feareful
feeling no paine, complayning of no dis- death.
ease, being strong and able to labour, as
he was stacking vp Corne, sodainely his
Bowels fell out of his body, whereof im-
mediatly he dyed most miserably.

But what need I to stand bestowing
time, paper, and incke, troubling both my
selfe & future Readers, in setting downe
the maner of the sodaine deaths of many
men, seeing that both holy and prophane
Writers, & dayly experience it selfe, may
fully fraught, store, and furnish vs with in-
finite examples of this sort? And what
charter, priuiledge, or certaine holde of
life hath any of vs all, more then these
heere before recited, or thousandes of o-
thers in the like case haue had?

O let vs not presume therfore to runne
on headlong in the long and hardened
custome of our sinnes! nor to delay and
put off the reforming of our wicked liues
vntil the last hower: And although we be
not stricken with sodaine death, but haue
both certaine dayes and howers before
our death, yet (as I before sayd) full many
are

A catalogue
of lets and
impediments
which oftentimes
fall
out when we
come to the
last hower,
that hinder
and put by
that late re-
pentance,
which so
many trust
vnto.

are the stoppes; lets, and impedimentes,
which both may, & also dayly do fall out
to hinder & put by this late repentance,
that so many will needes trust vnto, and
make all their reckoning of, putting off
from day to day, & from yeare to yeare,
till this last time approach and fall on them
in deed: For so long as the extremities of
sicknes do nippe and pinch our mortall
bodies, the doloure, panges, and paynes
racking and tormenting our flesh, will
keepe our mindes so occupied, sometime
calling on the Phisition for helpe, some-
time turning, toising, and seeking for ease
in euery corner of the bed; yes, and from
bed to bed, while strength doth serue:
sometime taking this Receipt, and some-
times that, as the Phisitions shall mini-
ster: sometimes turmoyled and occupied
both in minde and body by the working
and purging of the Apothecaries drugges
receiued, sometimes disquiet and braw-
ling with those that are attending about
vs, crying out on them, as though their
vsing and handling of vs were the occasi-
on of our greater panges and paines:
with these and such like circumstances,
are both bodies and mindes exercised
and

and vexed, so long as the vigour and strength of flesh and blood are able to endure and hold out, and so busied herewith continually, that we seldome haue any rest or leasure to frame our selues to any quiet calling on God; to any repentance, or vnfaigned and zealous crying for mercie: for if we sometimes endeuour our selues to begin to go about it, yet behold one thing or other soone striketh all out of minde, and disturbes vs so, that neuer a whit the better: But if after the powers and senses of our bodyes be once worne and weakened, and the feeling of the extreame dolours and pangues of the sicknesse be mittigated, wherby the body after a time of wrestling and wearying of it selfe is now somewhat quieted, and so the minde more settled, we then begin againe to take better holde, yet still on either the care of children & wife, for want of sufficient prouision for them, or griefe to depart from them, or the remembrance of landes, goodes, houses, and possessions, and other worldly treasures; the loue, liking, and delights whereof haue possessed our heartes all our life time before, will now so afresh enter and trouble our

G. **heades**

Moe lets & impedimēt of late repentance & conuerting to God.

heades and mindes; that yet time serues not for to continue any such godly and christian exercises as we in health time when we should haue done it, made no account of, and deferred vntill the last hower. Sometimes are we troubled and diseased with melancholy and frensies, choler shooting vp into our braines, and with such crampes & convulsions caused by much euacuation, and such abundance of choler in our vaines, that hereof followes the natural effectes, rauinges, blasphemings, vn sensible talking, wrything of the lippes, strange and vnaccustomed wrestling and turning of the necke, buckling of the ioyntes & whole body; yea & often times such extraordinary strength, that three or foure men can not hold vs nor rule vs without bondes. With these and such like strange effectes, are many men deprived not onely of the right vse of the partes of their bodyes, but also of their reason & right wittes, and last of all of life it selfe. Are not heere then lettes and stayes enough from the performance of that amendement of life, prayer, and crying God mercy, which we proroged and put off in our life time?

Put

The effectes
of choler, in
time of ex-
treame
sicknes.

Put case that we be neither cut off with sodaine death, nor annoyed at our last end with any of these aforesayd lets and impediments of strange diseases and extraordinary effectes thereof, nor with any other such like noysome & troublesome circumstaunces or sickneses, but that we haue time, leasure, and quiernesse to do all such things as any of vs al trusted vnto at our last farewell with the world? yet will that deadly enemy, that mortall aduersary of ours *Sathan* the Diuell, at that time aboue all other apply himselfe; and let vs looke for no other, but what vile sinne we haue committed & delighted in in all our life time, that will he lay to our charge, and clogge our consciences with, & to bring vs into desperation with; and by them, he will put vs in minde, and terrifie vs with Gods seuerere threatninges against sinne. Hee will obiekt against vs that saying of our Lord Christ, *that if we would haue entred into life, we should haue kept his Commaundements.* Hee will tell vs that not hee that sayth Lord, Lord, but hee that doth the will of the father of heauen, shall enter into the kingdome of God. Hee will put vs in minde that, *Not the hearers of the*

The Diuell will be most busie to hinder repentance at our last hower.

no 6

Math. 19.

Math. 7.

Rom. 2.

Rom. 8.

1. Cor. 6. 9.
10.

Law, but the doers shall be iustificd. Hee will threaten vs, that because we haue liued according to the flesh, we shall die. Hee will cracke vs, that the vnrighreous shall not inherite the kingdome of God: and that neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, nor Buggerers, nor Thecues, nor the Couetous, nor Drunkards, nor Raylors, nor Extortioners, shall inherite the kingdome of God.

2. Cor. 5.

1. Ier. 2.

Apocal. 20.

2. Peter. 2.

1. Pct. 4.

And that such as haue lyued according to the workes of the flesh, which are repeated vp Gala 5. shall not attaine to the kingdome of God. And that wee must be presented before the iudgement seate of Christ, and euery man receiue particularly according as he hath done in this life, good or euill: euery man shall receiue according to his workes. And that God spared not the Angels when they sinned. And if the Iust shall scarce be saued, where shall the Wicked man and sinner appeare?

When all these, and a great deale more, describing and setting foorth vnto vs the rigour of Gods seueare iustice, and the reckoning wherevnto wee shall be called, shall be put into our mindes on our death.

death-beds; and that damned *Sathan*, which all the dayes of our liues before, laboured to make vs carelesse and negligent of the knowledge, or consideration of any of these thinges, that so he might make vs the more boldly and blindly to runne headlong into sinne, shall charge vs with this, and much more like stuffe, appealling to our owne consciences for witnesse hereof, and so herevpon plant in our guiltie heartes deepe Desperation, Alas in what case shall our poore soules then stand? Would a man then for a thousand worldes, and all the profits and pleasures thereof, be brought to such a quandarie?

O thou therefore that readest or hearest this damnable and miserable state that fillie soules may be implunged into, for the better auoyding of these perilles, reade, & reade againe, meditate, ponder, and put in practise the direction, aduice, and counsayle in the beginning of this present sixt Chapter.

And take this lesson of *Ioseph of Arimathea*, that like as he in his life time had made readie a Sepulchre in the midst

The example of Ioseph of Arimathea, most worthy to be imitated.

of his Garden, which was the place of his pleasure (as all Gardens of great men most commonly are :) Euen so thou in the midst of these things wherein thou takest thy greatest felicitie and delight, remember yet thy Graue, and what one day (thou knowest not how soone) shall become of thy poore soule, and afterward of thy soule and body for euer.

The vse and
custome of
the Egyp-
tians.

Remember and learne likewise at the *Egyptians*, who perceiuing the mindfulness of death to be a good helpe to brydle their euill actions, vsed to bring a Picture or Image resembling Death, into their great and solemne Feastes; which fearefull and ouglie sight, trembling and shaking they tooke to be a speciall occasion to keepe the beholders in sobrietie, by the remembrance of their end, which they must all come vnto sooner or later.

The notable
and imitable
example of
King Eze-
chias.

And finally, learne at the good King *Ezechias*, when thou shalt be by any occasion put in the remembraunce of death, be afraide of Gods threatninges, and sorrow a little before hand, least thou be constrained to sorrow, howle, and cry remedlesse alwayes afterwardes: for according to the old saying, *Qui ante non ca-*
nebit

nebit post dolebit, he that will not beware
before, shall afterward be sory. And hee Ecclesiasticus. 7. 40.
that in all his doinges remembreth the
end, shall neuer lightly do amisse: The
which wise remembraunce of our endes,
he vouchsafe to plant in our hearts, who
hath full dearely bought vs, *Iesus Christ*,
the righteous; to whom with his, and
our heavenly Father, and the holy Spirit,
three persons; and one eternall maiestie
of Godhead, all worthy glorie, ho-
nour, and prayse, be worthely
attributed for euer
and euer.
Amen.

CHAP. VII.

The seventh Chapter conteyning the Generall Preservative against the despaire or doubting of Gods mercie arysing vpon any cause whatsoever.

FOR as much as it is a thing manifestly to be prooued by holy Scriptures, that a man endued with true fayth it selfe, may notwithstanding now and then be troubled and assaulted with motions of doubtinges, wauering; yea and of despairing: therefore for the brideling, suppressing, and ouercomming of these assaults, it shall be good to put in practise these fīue thinges especially.

The first
preservative
against
Despaire.

First, we are to thinke and consider thus much, that as not to murther, not to steale, not to commit adulterie, and all the rest of the Decalogue or ten Commaundementes, are the Commaundementes of God, and we are carefull, and strīue with our selues that wee should not breake any of them; least that in breacking any of them, we should so highly offend God, that he would therefore powre downe vpon vs his heauie wrath,
and

and in his indignation seuerely punish vs, as by many examples wee see he hath done to others in the like offences : So also it is Gods commaundement as well as any of the other are, *That wee beleene* 1. Ioh. 3. 23.
in the name of his sonne Iesus Christ : and therefore we must thinke wee offende against God as greuously, or rather farre more greuously in violating and breaking this Commaundement by incredulitie, doubting, wauering, and despairing, as if we should shed mans blood, commit whoredome, theft, periurie, or any other such like notorious sinne.

O what a haynous sinne must it needes be to cast no doubt, nor despaire in the helpe of a mortall man in the time of neede ! and yet to mistrust and despaire of the like in God ? As for example : We can settle our heartes to beleue in our mortall Fathers if we stand in neede of meate, drinke, or cloathes, wee then call on them : and if they promise vs any such thinges, we can set our heartes at ease, and count it as a thing done; we doubt nothing of their good wil towards vs, nor of the performance of their word vnto vs, wee depende vppon them, wee relye
An example that man men put more trust in mortall man then God.
 onely

onely on them and none other, and what they giue their word to do for vs, we make as sure reckoning of it, as if it were alreadie in our handes.

Againe, if we stand in neede of a peece of money as of x.li. xx.li. xxx.li. or be it more or lesse, to discharge some dangerous Bond, or for any such like vse by a set day, or to saue our bodies out of prison; and in the meane time, before the day appointed come, some one of our honest rich neighbours, that is counted an honest substantial man, and of good credite, promise vs certainly so much money as we want, and stand in need of to serue our turne with, and bids vs trust vnto it, that before that day he will be sure to helpe; we herevpon trust his honest promise, we beleeue his word, & make as sure account of it as if we had it already in our purses, and take no more thought nor care for it. O how much more should we trust Gods most saythfull, iust, and true word and promise; beleeue him without all distrust, doubting, or despaire, and depende vpon him who is a thousand times more able and more willing to do vs good, and to keepe touch with vs, then

euer

another
example
showing
that many
men put
more trust
in mortall
man, then
in God.

euver was, or euver shalbe any mortall earthly Father, or friendly neighbour?

The second thing in this case to be considered of is, that euery one of vs, is particularly to belecue that he is in the number of those that shalbe saued, by the merites of Christes death & passion: for the promises of saluation in Christ are indefinite, excluding no particuler man, as for example: *God so loued the world, that he gaue his onely beloued Sonne, to the end that all that belecue in him should not perish, but haue life euerlasting.* In which generall wordes, is included euery particuler beleeuing person, although he haue not his name seuerally & particularly set downe: and heere God excludeth none from his promise, vnlesse through their vnbeleefe and despaire, they exclude their owne selues. If the King of *Great Britaine*, of his owne mere mercie, and motion of compassion, or at the sute and mediation of some Noble man or other that is deare vnto him, should freely pardon and forgiue all the malefactors and prisoners of any Gaile, within his Kingdomes, may we not account them very fond & foolish men, and not worthy the benefite of the

Kinges

The second
generall
help against
desperation.

Iohn. 3. 16.

Kinges gracious Pardon, if some two or three should doubt and despaire that this generall Pardon appertained not vnto them, because their owne perticular and seuerall names were not therein specified and expressed? Euen thus is our case.

Let not therefore any illusion of *Sathan*, nor feare of our owne vnworthinesse, nor want of our perticular names, nor any other argument or reason whatsoeuer, withdraw vs from challenging our owne portions and partes of Gods most mercifull promises, of his free pardone, and remission of our sinnes: Let vs not doubt nor distrust the performauce and trueth of Gods promises.

the third
generall
appeall
against
temptation.

Thirdly, to comfort our selues, and to suppress *Sathans* temptations to despayring, we may further meditate and ponder with our selues these two poyntes especially: First, that seeing the Lord hath promised to forgieue our sinnes, & to put all our wickednesse out of his remembrance (as by plaine and most manifest euidence of holy Scriptures it may easily be prooued) then it standeth with his iustice and trueth, to performe the same, and
that

that vpon such a necessitie, that he must either forgiue vs our offences according to his owne word, or els we must count him vnfaithfull for the breach of his promises; or els (which were horrible to thinke) iudge him an hypocrite or a dissembler, if he should pretend one thing, and intend another; or at the least wise vnconstant in altering and changing that which he hath spoken with his owne mouth, & so to be thought (which is monstrous) to be vniust: For the second poynt, we may consider likewise to our comfort, and to the weakning & ouerthrow of all desperate conceites, that *God hath alreadie punished Iesus Christ for our offences, & therefore can not in iustice punish them againe in vs.* We offended, and *Christ* was punished for the same. What soeuer in iustice God could either demaund, or man owed, that paid our Lord *Christ*. Man ought to die, *Christ* satisfied for the same: Man ought to haue borne the heauie wrath & displeasure of y^e father, *Christ* did beare the same: Man ought to haue bin cast downe into hell, *Christ* satisfied for that also: yea, he so fully contented, payed, & pleased God the Father, for all whatsoeuer the

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the Lord could looke for at mans hands, that the Father himselfe acknowledged, and in thunder from heauen confessed the same, in the hearing of many witnesses present; and hearing the same at the baptizing of our Lord *Christ* by *Iohn Baptist* in the Flood *Iorden*: And so all saythfull beleeuers hereof, are hereby fully and freely acquitte and discharged from all debt of sinne they owed vnto God, for euer.

Why should thou then, *ô Sathan*! so busily charge vs with any such matter, to driue vs into desperation, seeing that *Sublata causa tollitur etiam & effectus*? The cause whereby thou so vrgest desperation by *Iesus Christ*, being taken away, the effectes also must needes then cease.

The fourth thing to be vsed and practized for the better auoyding of Despaire, is that at what time soeuer wee feele our heartes through *Sathans* craftie suggestion assaulted and molested with this venomous sting of Desperation, we should then straight way conuey our selues into some quiet and secret place, and there in some humble maner powre out our harts before God with inward harty, & zelous prayer,

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prayer, desiring him of his infinite mercies to worke in our heartes increase of fayth, and to suppress and vanquish all our vnbeleefe, and vtterly to expell from thence all despaire.

The fift and last Remedie that now I purpose to handle heere against Desperation, is that we frame our selues carefully, diligently, and with godly zeale to vse, and oftentimes to frequent such godly meanes as God hath appoynted and set forth vnto vs, for the obtayning and increasing of fayth, as (ouer and besides earnest praier, last before spoken of) the vse of reuerent reading, hearing, and meditating of Gods word, and the receiuing of the Sacramentes, being holy Signes, and as it were Seales seene with our outward or bodily eyes, which inwardly do signifie, and set forth to our heartes the secret and inward graces of God.

The fift generall helpe against desperation.

FINIS.

I made ouer this Booke. I. Jan. 1620



